The Living Church

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EDITORIALS AND COMMENTS

The Living Church

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CHURCH AND HOME.

HOW greatly needed in all communities, at the present time, is St. Paul's conception of the Christian home, "the Church in the house"!

It is probably a fact, that between homes and families the numerical ratio is rapidly diminishing, especially in cities. It enters less and less into the plan of the newly-married, to establish for themselves a home, humble though it be. This is increasingly the way of life, says a Christian Bishop, "to be born in a maternity-home, to live in a boarding-house, to die in a hospital, and to be buried from an undertaking establishment." The old-fashioned home is to such extent a thing of the past.

Even in the homes that remain there is little indeed of "the Church in the house." Our young people marry, and some of them lose forthwith their contact with the Church. Such is particularly the case with daughters in Christian families, when they marry irreligious men, and lack the enterprise needed to maintain their spiritual life in the face of continual discouragement. Ordinarily the men do not change; but sometimes, alas! the women do, giving up in sheer despair the precious things of life, for the sake of a fancied domestic peace.

In society we find a shallow view of what it is to build up a home: much thought of bodily comfort; little consideration of the things that make for spiritual strength. The father is often, ordinarily perhaps, the provider merely, taking no part at all in the moral discipline and the religious development of his family. This is pitiful. And yet St. Paul counsels women who wish to know about religion, to "ask their husbands at home." One wonders how much the women of to-day would learn about religion, if in this matter they were to take St. Paul seriously and follow his injunction.

Let it not be forgotten, that an irreligious home easily becomes a home in which wrong-doing prevails. If we have pagan homes, we must expect, sooner or later, to have in them an outbreak of pagan vice; for the only effectual barrier against evil is the religion which unites men to the Living God. If culture and art, luxury and prosperity, could preserve inviolate the sanctity of family-life, the Greek and the Roman civilizations would not have gone down in ruin.

God give us religious homes, a revival throughout this land of "the Church in the house"! That it may be so, the young must coöperate with their elders, sons and daughters with their parents. Let children therefore, in these matters, be guided by those who love them best—we live in a headstrong age—let them, for their own sake and for the good of all, heed the great precept, "Obey, and be blest."

Let us seriously ponder these words of the late Bishop Coxe: "Is this a time to be half-hearted about religion and the home, 'the Church in the house'? I have traced the story of many examples of family misery, for which parents have only themselves to blame. They neglected family-prayers and the due observance of the Lord's Day; they starved the institutions of religion, and indulged the youthful appetite for mere amusement and wasteful excess; and then they groaned over the poor profligate boy or the wanton daughter, whom they had reared as if on purpose to 'bring down their gray hairs with sorrow to the grave.'"

God give us again, everywhere throughout this land, Christian homes, and "the Church in the house"; that righteousness may abound, to the glory of God, and the saving of the nation!

B.

[And here must be written "The End"! This series of articles was written by the Rev. E. W. Worthington, who on Easter morn-

ing "fell on sleep," and awoke amid the Easter rejoicings that must find their full fruition in the Paradise of God.

And yet is it *the end?* "Being dead he yet speaketh," and are there not many hearts that rejoice over the words that have touched them, that came from his pen? But yet it is "the end" for us. No more will his pen indite messages of loving counsels for our guidance. The end of all that is earthly has come, and the farewells are said in tears. But his last message to the readers of THE LIVING CHURCH is here given, written just before his strength failed, and probably the last work done with his pen. It is a crying need for which he pleaded, and may we all beseech God to give us again "Christian homes."

Farewell, dear and faithful Priest! You were a true father in God. May your rest be in ever increasing light where all "homes" are "Christian" and where everlasting peace is the benediction. It is "the end," and thank God for such an end to this world's career. Jesu, mercy!]

THE VIRGIN BIRTH AND THE MIRACLES.

THE tone of a large part of the secular press, and unfortunately in some instances of the religious press, as well, in connection with the Rochester trial, has shown a singular inaptitude for clear thinking on matters of the faith. Passing over the great logical inconsistency of demanding that a priest shall be permitted to declare his belief in one thing when he says the Creed and then to stand in the pulpit and proclaim his rejection of that thing—we find also a strange notion that it is possible to resolve the gospel story into two elements, the natural and the miraculous, and that having done so we are quite at liberty to toss the miraculous aside, while still retaining the strength and beauty of the whole.

It is worth while, perhaps, to consider the position of those who have this feeling, and possibly to suggest a method of meeting their difficulty.

The feeling is a very general one. We meet on all sides with a tone of thought that is distinctly favorable to the most lofty conception of the human character of Christ, and as distinctly unfavorable to the miraculous nature of His birth and the miraculous concomitants and surroundings of His life. There is a feeling that the two things can be separated: that it is possible to revere our Lord's spotless life and self-sacrificing death, and at the same time gloss over certain statements about His work. It is pleaded that there are many who by their cast of character or the circumstances of their education are embued with the scientific or historical spirit, who find the miracles a positive hindrance to belief; that we must bear with such; that they cannot halt on the road of historical investigation, and that it is unfair and ill advised to insist on the miraculous as an integral part of the Christian teaching, and so force them outside the Church's fold.

There are minds, we are told, constitutionally unfavorable to a belief in the miraculous, and our best plan is to let them alone. To insist upon the miraculous side of the gospel story, to make the Virgin Birth and the wonder-working episodes of Christ's ministry a crucial test of a right faith, is to distort the gospel. What we need is to get men to study Christ's character. If in the family, in society, in business, in the manifold relations of public and private life, above all in the enthusiasm of service for others, we can persuade them to follow Christ, we need trouble about nothing else.

Of course, if the argument means that it is important first of all to make men see the beauty of our Lord's life, we can have no quarrel with it. But if it means that we are to be content with the human side of Christianity, the answer is that the thing is impossible.

FIRST OF ALL, it was not the attitude of Christ Himself. "What think ye of Christ?" That was the vital question. "Whom do men say that I, the Son of man, am?" Whom say ye that I am?" So our Lord forces the issue.

And who was Christ? Who is He?

We remember, as we banish out of thought all the gospel miracles, and think only of His words, how He made claim to powers which only God can exercise. We remember His self-assertion, His intense authoritativeness, His silence as to any moral defect, His claim of co-equality with the Father, His assertion that He is essentially one with God, His call to men to make Him an object of faith as they believe in God, to trust in Him as they trust in God, to honor Him as they honor God, and to love Him because to do so is a necessary work of the children of God. We see His claim to be the judge of the world, with all that such a claim involves. We notice how He declares that no rival claim, however strong, no natural affection, however deep, may interpose between Him and the soul of His follower—and, with or without miracles, our answer to the question can only be that of the Church's creeds.

But we have not said this, in order to state the argument for Christ's divinity as drawn from His character; we are simply insisting that we cannot study that character without finding ourselves face to face with the miraculous, even were no deeds of our Lord recorded. His life is a standing miracle. His teaching, in its heavenly strength and beauty, is a miracle. We cannot think about Him at all, without finding ourselves perforce in the realm of the miraculous.

IF, THEN, a study of the character of our Lord, and of that alone, forces upon us the thought of His divinity, where shall we find the difficulty about miracles in His life?

If Christ is the Son of God made flesh, if at His birth man was taken up into God and God came down to man, it would be strange indeed if His wonderful appearance in humanity were accompanied by no wonders. Here, perhaps, is a suggestion of a method of approach in considering the Virgin Birth. Consider Christ's character first; from a study of it, assure yourself that it is a divine character; and then ask if we should expect this Divine Person to enter into human life as we enter it. Is not a virgin birth a necessity, or at least a consistent and natural thing, granted the divinity of Christ?

And so with His miracles. If Christ *was* the Son of God, if as such He held in His hand all the powers of the universe, it surely would be a marvel were He to go through life without in the slightest manifesting His possession of this power. Face to face with a life that cannot be explained but on the conclusion that it is the unveiling of the deity, we wonder how it is possible that nature should stand in that presence dumb and unresponsive, that the world should go on its accustomed path without a single sign that anything out of the ordinary had occurred to call forth unusual phenomena.

It will be seen that there is no attempt here to argue for the possibility of a virgin birth or any other of the miracles. And for this reason: The inability to accept the miraculous is not due so much to reason as to a conviction which is caused by the mental atmosphere of the objector. We must change the atmosphere, then, so to speak: not argue on details of evidence for the Virgin Birth, or the gospel miracles, but compel men always, first of all, to answer the question, Who is Christ? How are we to explain His life? What was its meaning? What possible solution is there of it, save that here earth and heaven meet, that this life is the translation into human action of the life of God Himself?

After all, it may well be questioned whether those who reject the miraculous, have any clear and definite convictions about Christ's nature. If we can force them to consider the matter thoroughly, we have placed them in an atmosphere where doubts dissolve and faith becomes receptive; we have shown them the greatest of all miracles, and thereafter, if we may so say, the miraculous has become the natural and expected.

It seems plain, in the end, that the main objection to the miraculous rests back upon the deistic view of God and the world: men will not accept any evidence for a miracle, simply because they do not believe that miracles can happen. If, however, we believe that God is still at work in the world ("My Father worketh hitherto and I work"), and if the life and character of Christ is a manifestation of this unceasing activity of God, then miracles fall naturally into place as an accompaniment of this current of divine life, which need not, of course, be confined to those channels with which we are familiar. "The question of miracle," says Harnack, "is of relative indifference in comparison with everything else which is to be found in the gospels. It is not the miraculous that matters; the question on which everything turns is whether we are helplessly yoked to an inexorable necessity or whether a God exists who rules and governs and whose power to compel nature we can move by prayer and make part of our experience."

Is that the God whom they believe in who reject the Virgin Birth and the miracles, on the ground that miracles do not happen? Or, in rejecting the miraculous, are they also rejecting almost all that goes to make the Christian conception of God? Prayer is gone already with them, save as a subjective experience. Is all else gone, and are we hastening back to the dull, dead Deism of the seventeenth century?

ONE WORD in conclusion. To those who would eliminate the miraculous from the gospels, it needs to be said again and again, *It cannot be done.* The moment we begin to study ear-

nestly the character of Christ, we are struck by the fact, and we have the testimony of the greatest scholars to confirm the evidence of our own minds. As Harnack says, "To eliminate the miraculous from the gospel story is to tear the gospels off their hinges." It is not as if we could find a simple, clean-cut picture of Christ, and running along with the lines of this character a series of supernatural accompaniments to the story. It is not as if the miraculous signs were but the fringe of the garment, so that they might be cut off without destroying the garment itself; rather, says Fairbairn, they are the threads woven into the very warp and woof of the cloth.

If the attempt is made to take away the miracles from the evangelistic narratives, there is left but a blurred image of Christ. We have tried to show that a consideration of His words alone leads us to such a knowledge of His person as to make us expect His miracles. Actually, however, the separation cannot be made except in thought. With the miracles, we have a consistent portrait of Jesus; without them, we have, to be sure, a picture of Him, but it is at best blurred and shadowy. Just as in thought we may separate the fact of the Virgin Birth from the Incarnation. Actually the two fit into each other so consistently and perfectly, that we are not surprised when those who reject the one are suspected of rejecting the other as well. H.

"A BLESSING in disguise" is a saying hard to be received by one who lies helpless under the blow of a dire calamity. That such overwhelming disaster as has recently fallen upon the fair city by the Golden Gate, may in the end be gain, is at first almost unthinkable. To those who look out over their ruined city and desolated homes, the very suggestion is shocking, and savors of pious cant. Yet it is a true saying, as true for half a million who suffer together as for one who suffers alone; and the truth of it is all the more impressive in proportion to the extent of the calamity.

There have been more appalling catastrophies than that which has overtaken San Francisco. Pompeii, Tokio, Lisbon, and some other cities suffered a worse fate; any one of the great battles of the world was far more destructive of human life, yet the interest of the world has perhaps never been so aroused as in this case. It has shown us how humanity is beginning to realize its kinship, how closely related are the nations, though separated by mountains and oceans, by customs and languages. We should count it a blessing to discover that we have friends among people that we never heard of before, even among those who did not, as we supposed, wish us well.

We might think that the ordinary changes and chances of this mortal life should be sufficient for the trial of our patience and the exercise of our faith. So far as the individual is concerned, doubtless they are, but only great crises seem to call out the best that is in the community and the nation. Faith, hope, and charity never shine with such splendor, never attain to such victories over the world, as when they are called to confront great public calamities. These stimulate the noblest qualities of man. They arouse his courage, afford opportunity for the display of his energy, enthusiasm, and endurance, and lift him above the petty aims and ambitions of his ordinary life. In the devastation of a great city, heroism has a field for its grandest achievement, and above that field is lifted up the Red Cross of the world's organized charity.

In saying that such a disaster as has overtaken San Francisco may be a blessing in disguise, we mean it first of the city itself, and a few years will demonstrate, we believe, that our estimate is correct. As to construction and convenience it was a city "with a single virtue and a thousand crimes." While as to its gayety it might be called "the Paris of the West," in almost every other way it was as far as possible unlike Paris. We are hoping it will be rebuilt in a way that will better justify the comparison; and perhaps, with the chastening of affliction, it may deserve a better fame than that of its European prototype.

In this case, however, a far wider application should be made of the words we have quoted at the head of this paper. A blessing has come and is coming to the whole nation in the awakening of sympathy which finds immediate and almost universal expression in active benevolence. Sympathy that has no opportunity for responsive action, is at best but a mere luxury of sentiment, and its frequent indulgence tends to a hardening of the heart. The shock of earthquake and horror of fire that overwhelmed the city and the people of San Francisco, have opened the hearts and hands of the whole nation. The tidal wave that was looked for seaward, did not break upon the Pacific coast, but over the Rocky Mountains has been rolling a tidal wave of charity that has nearly shut out the sight of the ruins. Nothing grander has been witnessed in the history of the world. The slow moving mule-teams of our every-day benevolence have been transformed into immense express trains, with the right of way across a continent. The gold and silver mines of charity have yielded their treasures, not to the old process of hand labor, but to the ponderous steam shovel. The isthmian canal of brotherly love has been dug in a night and a day.

Is it not something to be thankful for, this demonstration that with all the money-getting materialism of the age, the heart of our humanity is responsive to the cry of distress, with a liberality never before witnessed?

With all this to cheer us, we must admit that individual cases of suffering, bereavement, and death weigh heavily against our estimate of gain to the city and to the nation. We may not understand this phase of God's providence, or presume to offer an explanation, but must leave it as an incident in the great mystery of vicarious suffering, in which we trace the evolution of the world and the Redemption of man.

The tremendous activities that must follow, in the rebuilding of the city; the stimulus to enterprise; the opportunities for employment of labor and capital; the great demand for executive, artistic, and mechanical skill, and for material of every kind; all these must be counted as compensation, to some extent for the material loss that the city and the nation have sustained. Mere work, without a motive, is not a boon, to the individual or the community, but work to repair and rebuild, to restore the waste places, to lay again the foundations of prosperity, is a blessing. Such work, almost incalculable in amount, is required in the desolated city by the sea, and the whole country will profit by it. The new city will be far better than the old; there will be great gain in safety, convenience, and beauty. An era of prosperity is almost sure to follow the disaster of a day.

"A blessing in disguise" the eye of faith may see, in such calamities, provided they are accepted with resignation, courage, hope, and faith; and San Francisco is giving us a splendid illustration of such a spirit. C. W. L.

IT is noteworthy that the Methodist Episcopal denomination very promptly took steps to raise an emergency fund of $250,000 for the purpose of rebuilding their places of worship in San Francisco. This is a wise forethought and is to be highly commended.

All over the American Church, the Bishops have issued pastorals asking for offerings to be sent to Bishop Nichols. It is to be hoped that responses will be generous, and that a large sum of money will be raised. The churches should be rebuilt promptly, or at least put in such shape that the people can assemble comfortably for worship. It is simply impossible for the people to do much for themselves at the present time, or for several years to come. We do not mean that great and costly Church buildings should be erected, but such provision should be made that would answer for a number of years. Then as the people get settled in their homes and business activities, they can build memorial churches as grand as they can furnish the money to pay for. San Francisco will be rebuilt and great wealth will centre there; but it cannot be done in a day. It seems to be the plan to rebuild in a substantial manner, and to use the modern steel building material in the construction of all business blocks. Those who have witnessed the erection of such buildings know that it takes from one to two years to erect one, dating from the time plans are ordered; and so it is going to take a long tim to rebuild.

Funds for the emergency to provide food and temporary shelter were generously provided, but it will not do to stop at once in giving. Therefore we urge upon those who have already given, not to feel that enough has been done, but to give again when they are able to do so. Church people need have no fear that Bishop Nichols will not handle all funds wisely that are placed in his hands. He and his household and his home were mercifully spared, and he is in good condition to give prompt attention to the Church's needs in his see city and vicinity.

There are thousands of people who can give but a dollar or two at a time. We respectfully urge such to send their gifts to THE LIVING CHURCH for transmission to the Bishop.

Much of this also applies to the Bishop of Sacramento, but at this writing particulars are meagre as to the losses in that jurisdiction.

(For Answers to Correspondents, see Page 43.)

THE BISHOP OF LONDON ON THE EDUCATION BILL

Followed by Other Bishops

ALL ENGLAND AROUSED OVER THE BIRRELL BILL

The Living Church News Bureau
London, April 24, 1906

THE condemnation of the Government "Education" Bill by the Primate individually and by the Bishops practically as a body has now been followed by important pronouncements of the Bishops of London and Manchester, calling their clergy and laity to action. The Bishop of London has forwarded a letter to each of the Rural Deans in his diocese, in which at the beginning he says: "You will have been as much astounded as I have been myself by the Bill which has been laid before Parliament for dealing with our Church schools, and none I find more grievously pained and disappointed than Churchmen who voted for the Liberals at the last election." After pointing out how miserably meagre and unsatisfactory are the provisions made in the Bill for the objects which they are bound to guard, the Bishop proceeds:

"Let no one be deceived into assent to the bill by the permission in each school—if the local authority thinks fit—of simple Bible teaching. No one honors more highly than I do the central truths common to all orthodox Christian bodies. 'I bow my head,' as Mr. Gladstone said, 'before the mighty truths held in common by orthodox Christian bodies, *e.g.*, the Incarnation, the Atonement, and the doctrine of the Holy Trinity.' I would not speak slightingly of the teaching of the late London School Board, although it fell far short of teaching the fundamental doctrines of the Christian faith, but we must remember that the teaching under the London School Board was considerably influenced by the teaching of the denominational schools which lay in every district alongside of them, and was given largely by men and women who had been trained in denominational training colleges. We can count no longer upon this for the future, and already we are told by one prominent speaker in the debate that this simple Bible teaching must not exclude the religion of good Unitarians 'such as Channing and the saintly Martineau,' and it is described by a Nonconformist leader as an 'ethical treatment of the Bible.' The teaching of the truths of the Christian faith by those who believe them is one thing, but this indefinite teaching, given by interested teachers, is quite another. To have this merely ethical treatment of the Bible foisted upon the schools which we have built, some of us by years of work and self-sacrifice, for quite another kind of teaching, and to have that other teaching in these very schools thrust into the background, is simply intolerable. I venture to hope and believe that among, and even outside, the ranks of Churchmen, there will be many Liberals who will deplore the fact that a singularly strong Liberal Government should have introduced a bill which violates some of the first principles of religious equality."

The Rural Deans will recognize, continues the Bishop, that urgency is essential; and he desires them, therefore, as soon as they conveniently can, to call together the clergy and laity in their respective deaneries, and take counsel with them how to meet this grave situation. The Bishop, moreover, announces that he proposes to hold a mass meeting in the Albert Hall on the 11th of May, in the evening, and he asks his Rural Deans to appoint a committee of both clergy and laity to assist in organizing this meeting, and making it a united and forcible expression of the mind of the Church people of London. But this meeting must be followed by others throughout London, to explain to parents and Church people generally the great danger which threatens their children. "With God's help," concludes the Bishop, "if we work together we may prevent the confiscation of all for which we have spent, toiled, and fought in the course of education during the last hundred years."

The Bishop of Manchester's call to arms, contained in a letter addressed by him to his clergy and laity, is a specially notable episcopal utterance for the robust nature of its terms. First, the Bishop arraigns the Birrell Bill as imposing "religious tyranny." Further, the Bill is nothing but "a thinly veiled Bill for Secularism in the Schools." Further still, the Bill "silences, except in the rarest cases, teachers who have for years gladly and effectively taught the Prayer Book and Church Catechism, and constitutes our Book of Common Prayer, a forbidden book in the schools of the people, during school hours, even for the children of Churchmen." Secondly, the Bill "is a Bill of pure robbery and confiscation, for it hands over to the local authority practically all the Church of England schools." If you try to stand out, it appoints a High Commission, which has power to deal as it pleases with any school at the demand of the local authority: "No appeal is allowed to any court of law against this High Commission. There is no power that can remove the High Commissioners, except death or incapacity. They are above all law, and are armed with absolutely despotic powers, and their schemes have the force of an Act of Parliament. A more tyrannical court has not been devised since the worst days of English despotism, except that they apparently have no power to inflict physical torture." Are they prepared, asks the Bishop, to submit to this tyranny? If not, and if a voter, they should write at once to their member of Parliament as follows: "Sir, if you do not vote against Mr. Birrell's Bill I will never vote for you." (2) Stir up the political organization to which they belong to pass a strong resolution condemning the Bill. (3) Make all their friends understand the injustice of it, and to persuade them to write to their M.P. against it. (4) Join in demonstrations and petitions organized to prevent this Bill from becoming law.

The Bishop of Birmingham has contributed two articles on the Birrell Bill to the Birmingham *Daily Post*. As a Churchman and a political Liberal he offers a thorough opposition to the Bill, in principle and details, as being not only flatly contrary to the religious convictions of those with whom he agrees, but also, in its whole conception, "contrary to the very idea of Liberalism, and to the fundamental principles on which modern social progress can be expected." The Bishop objects to the Bill, first of all, because "it 'establishes' one particular kind of State religious teaching in the State schools at the expense of every other—the kind called 'Undenominational,' and miscalled 'Simple Bible Teaching.'" He would urgently ask that this latter phrase might be banished in the sense which it is at present made to bear from popular parlance, for it is utterly misleading. The only way to give simple Bible teaching of any kind "is to teach dogmatically." Secondly, the religious teaching thus sought to be enforced by the State "is of so unreasonable and unsatisfactory a character that its exclusive or preferential establishment can only result in bringing religion into disrepute." The Bishop's third objection to the Bill is because it will keep alive religious controversy not only in political but also in municipal spheres, "to the detriment of social progress of all kinds, which is dependent upon national and municipal politics being kept free from religious questions." Moreover, he can interpret the Bill in no other way than as "an Act of political reprisals by militant Nonconformists who have obtained a command of a political majority." The Bishop finally objects to the Bill because it deals with trust deeds "in a most high-handed way."

The Bishop of Hereford, it is almost superfluous to note, is an out-and-out dissentient among his brethren of the episcopate in respect of the Birrell Bill. (It remains to be seen whether he will be joined by the Bishop of Carlisle in support of the Bill.) The Bishop, addressing a conference of clergy and laity at Hereford on the Bill, said if they opposed the Bill root and branch, the only other alternative would be secular education. His advice was to accept the second reading of the Bill, to get what amendments they could introduced, and treat the whole thing "in a statesmanlike and conciliatory spirit, as citizens, and not merely as members of a sect, because that was what they were reducing the Church to." This was not, however, to the mind of the meeting. A motion that the Bill was worthy of the consideration of Churchmen received only four votes, and a resolution disapproving of the Bill was carried by an overwhelming majority.

The opportunity afforded by the Easter vestries has been very generally taken advantage of by the incumbents of parishes and by eminent laymen to express their repudiation of this iniquitous attempt on the part of the Government to foist upon the country, in the disguise of an educational measure, the religion of Protestant Dissent. At a large majority of Easter vestries held in various parts of England and Wales, resolutions protesting against the Birrell Bill have been carried *nem. con.*

Canon Drew, rector of Hawarden, presiding at the Hawarden vestry meeting, expressed himself profoundly disappointed in the Bill. He had, he said, received a letter from an eminent "Liberal Churchman"—perhaps one of the strongest Liberals in the country—stating that he thought that the Bill was enough to make Mr. Gladstone turn in his grave.

Mr. Talbot Barnes, Secretary of the National Society, who has been interviewed, states that up to Friday last, petitions had been received at the Society's office from 2,923 places, in most cases two petitions coming from the same place. The total number of petitions sent from the Society's office to the House of Commons up to Wednesday night was 2,775, and the total number of signatures 297,739. There have been sent through the National Society's office, in addition to the fore-

going, petitions to the House of Lords with 3,857 signatures, and memorials to the Minister of Education (Mr. Birrell) with 11,602 signatures.

A committee of teachers who are Churchmen and Churchwomen and employed in public elementary schools in the diocese of Oxford recently drafted a resolution in support of the Church's position on the Education question, which they circulated for signature amongst their fellow teachers in the diocese. The resolution has been signed by 442 head teachers, 917 assistant teachers, and 58 pupil teachers—making 1,417 in all. The significance of these numbers may be measured by the fact that there are 546 Church schools in the diocese, in which the great body of the teachers signing are engaged.

The Liverpool Diocesan Church Schools Association has forwarded to the Minister of Education a "Declaration of Rights," which has been signed by parents of children now being educated in Church schools within the Liverpool diocese. The first instalment of signatures numbers 24,246, and more are to be sent shortly.

It appears from the *Guardian* that owing to the epidemic of influenza among the St. Paul's choir boys in Holy Week, the Dean and Chapter decided to send them for their vacation after Easter Day, instead of this week, as is the usual practice. During their fortnight's absence, therefore, the Cathedral choir consists entirely of men's voices.

Sir Frederick Bridge, organist of the Collegiate Church of St. Peter ("the Abbey"), Westminster, writes to the *Times* to make known a fact of rather unique interest. It is that at 4:30 on the morning of April 10th (Tuesday before Easter), he was awoke in his quiet house in the Little Cloisters of the old Abbey Church by the loud singing of a thrush. He continues: "I have lived in the Little Cloisters over 30 years, and have never heard one in the Abbey grounds until this morning. There was no mistake about it, as I got up and saw the songster perched on the topmost branch of the tree which hangs over the fountain in our little quadrangle. The bird sang beautifully until 6 A. M., when he went off, and I went off to sleep again. I wonder if he will return?"

The *Times* states that dry rot has set in in the roof of the historic parish church at Boston in Lincolnshire, and it will, according to an expert, soon become dangerous, if it is not so already.

J. G. HALL.

ANSWERS TO CORRESPONDENTS.

J. W. T.—(1) "The Minister of Every Parish," is required by rubric at the end of the Church Catechism to see to the catechetical instruction of the children "upon Sundays and Holy Days . . . openly in the Church." This is Constitutional Canon Law, which no other arrangements may be permitted to prejudice, and involves the Minister's control of any parochial arrangements for the religious instruction of the young. Furthermore the services of every description in a parish church are placed by the General Canons under the minister's control. Sunday School services come under this rule.

UNITARIAN ESTIMATE OF DR. CRAPSEY.

The *New Unitarian* for May, has the following editorial:

"In one sense the 'Crapsey heresy trial' is none of our affairs, being a legitimate attempt within the Protestant Episcopal Church to interpret its own organic polity and constitution, as regards the relation of a priest to his vows. In another sense it is very much our affair, since it concerns vitally the propagation of ideals and principles for which the Unitarian churches specifically stand. In a pastoral letter issued by the Bishops some time ago, it was said: 'When one finds, whatever his office or position in the Church, that he has lost his hold on the fundamental verities, then in the name of common honesty let him be silent or withdraw.' Dr. Crapsey's method of 'common honesty' has not been silence. He has revealed his views clearly and courageously, and they are views practically at one with those held by most Unitarians. We admire his courage, and sympathize with his impulses of progress. Yet, in final issue, the Unitarian approval must go with his accusers, rather than with him. It is honest and brave to declare one's departure from ancient creeds as precisely as Dr. Crapsey has done; but having so departed from the dogmas, we cannot make the continued repetition of words which express those dogmas in the solemn language of prayer and the impressive dignity of the creed, square with the cardinal principles of sincerity and spiritual responsibility for which religion stands. Until the Protestant Episcopal Church attains courage to modify its creed and prayers to meet the living faith of the liberals of to-day, it has no right to be timid in insisting that the sacred words of worship be not repeated at its altars by those who repudiate their plain intent. Of all things must the Church of the Living God, 'whose pillar and crown is truth,' be spared the scandal of tolerating an 'ecclesiastical conscience' which would not be respectable in Wall Street, or (say) before an Insurance Investigation Committee."

BISHOP GREER PAINFULLY AFFLICTED

An Operation on One of His Eyes

REPORT OF THE CATHEDRAL LEAGUE

The Living Church News Bureau
New York, May 7, 1906

BISHOP GREER had to undergo an operation on one of his eyes last week, so that he is temporarily confined to his house. The trouble was an acute attack of glaucoma, which is explained by the physicians as a hardening of the iris. The operation was similar to that performed on the other eye about five years ago, and was fully as successful. The Bishop spoke on Monday night of last week at the meeting in the interest of religious education of children, and shortly after he returned to his home his eye began to pain severely. This continued through the night and the following day, and until the operation was performed on Wednesday. It is reported that the operation was highly successful, and that although the Bishop has now to remain in a darkened room, it is expected that he will be about again in ten days or so. His appointments for confirmation will be taken by several other Bishops, arrangements having already been made with Bishops Worthington, Francis, and Courtney.

At the meeting on Monday, Bishop Greer took a firm stand in favor of the public schools, and as firmly approved the plan to permit scholars to absent themselves from such schools on one afternoon of each week, if their parents approve, in order that they may receive religious instruction in classes formed to meet in the respective churches. In his address, which could not be fully reported in this letter last week because of the lateness of the hour, Bishop Greer said in part:

"I am a strong and staunch believer in the public schools. I want them pretty much as they are and for what they stand. They do that which they aim to do, and do it fairly well. They serve a great, patriotic purpose here in this vast, heterogenous population, taking children of nearly every race in the world and contributing largely to their Americanization. The public schools are not Godless. I do not think they can be as long as they have God-fearing teachers, and for aught I know, all teachers are such. By their characters they are exerting a great religious influence. This is good as far as it goes, but it does not go far enough.

"There must be moral and religious training. That is more than a religious influence. In the last analysis moral training rests on religious training. If the seductive evils of our modern life are to be met as they should be met, something more is necessary than the training that is given by a secular education. The training of the public school needs to be supplemented by the training the churches can give."

Mrs. Florence Clinton Sutro, wife of Mr. Theodore Sutro, and a woman most prominent in Church, benevolent, and musical and artistic circles in New York, died at her home a week ago. She was a leading member of St. Michael's parish and was representative of that church in the Diocesan Commission for the Extension of Cathedral and Pro-Cathedral work. Mrs. Sutro was a most talented woman along many lines. An accomplished musician, a painter, and a graduate of the Law School of the University of New York, she yet found the time and the interest for active work in a large number of benevolent organizations. Her funeral was held from her residence, an address being made by the Rev. E. L. Stoddard, rector of St. John's Church, Jersey City.

The Executive Committee of the Federation of Sunday School Institutes and Commissions met here last week, and after transacting some routine business, set the date of October 2nd next for the annual meeting of the Federation. Several places of meeting were discussed, and while no final decision was arrived at, it is understood that Brooklyn is the place most favored. A committee was named for the purpose of arranging for coöperation with the American Sunday School Institute in the holding of public meetings in connection with the General Convention in Richmond next year.

At the General Seminary arrangements are making for the Commencement, which is to be held on the thirtieth of this month. It is expected that about twenty students will be graduated. The trustees of the Seminary are to meet on the day before Commencement, when they will elect a successor to the Rev. Professor Beckwith. They will also hear a report on the revision of the Seminary statutes, on which a committee has been at work, clarifying them and bringing them up to date.

On the same day as the trustees' meeting, the Associate Alumni will meet and hear an essay, and on Monday, the previous day, the baccalaureate sermon will be preached.

Considerable interest has been manifested by local Churchmen who have seen, this last week, the copies of the new Presbyterian "Book of Common Worship." This book has just come from the press of the Board of Publication of the Presbyterian Church, which has published it with the approval of the General Assembly of that body, "for the voluntary use of the churches." Of course Churchmen were curious to ascertain in what respects the new book resembled the Book of Common Prayer, and it was found that there are many points of similarity. The same order is not followed in the services, but in make-up and arrangement the new book follows many of the lines of the old. One of the notable things, pointed out by Churchmen, is that the Presbyterian book contains, in its services, a "general confession," and an "assurance of pardon," the latter to be said by the minister. The confession is entirely unlike that used in the service of the Church, although the thoughts contained in it are very similar. The literary quality of the new book is vouched for by the fact that Dr. Henry van Dyke was chairman of the committee that compiled it.

The Cathedral League, at the end of four years of existence, reported at its annual meeting in the Synod Hall of the Cathedral of St. John the Divine on Saturday afternoon last, that it had made marked progress. The League aims, by means of many small subscriptions, to raise a considerable sum toward Cathedral erection. In the absence of Bishop Greer, Archdeacon Nelson presided and introduced the speakers. Work on the Cathedral structure is progressing well, Dr. Nelson said, but it cannot be advanced too rapidly on account of present great demands on the Crypt, which is now used for the services of the Cathedral. More energetic effort is needed, said the speaker. There are, he added, 257 churches and chapels in the diocese, with 80,000 communicants.

"Could we but have united action on their part," he declared, "scarce anything more would be needed."

Dr. Nelson quoted some interesting figures compiled by a member of the Cathedral trustees, showing some of the amounts that have already been expended. To date there has been spent, he said, $3,100,000. The Cathedral site cost $800,000, and is estimated to be worth $2,000,000 now. Excavations cost $700,000, $345,000 had been spent for foundations, and $500,000 for endowment.

President Robert G. Hone made a report. He showed that the League has made notable progress in membership and contributions; that there are now 468 members, who have pledged to give, in the course of ten years, $100 each toward Cathedral erection. Since it organized there has been raised $28,000, $10,000 of which yet remains to be paid into the Cathedral treasury. There is in hand a special gift, to be expended expressly for the construction of the crossing, in amount $5,500. The women of the League's auxiliary have pledged themselves to raise $30,000, of which $7,500 is in hand.

The officers were reëlected, and a number of addresses were heard. On account of illness, Mr. Everett P. Wheeler was unable to be present. His address was read to the gathering by Mr. Clarence B. Smith. Mr. Wheeler noted that racial lines form a great wall between the many thousands of foreign tongues and Americans in New York, and he held that the churches could do much to lower it. They stand for religious training. Of that the Cathedral is at once the instrument and symbol.

"Half the people of this great city are not connected with any parish," declared Mr. Wheeler. "The especial work of the Cathedral will be among them."

The Rev. Dr. Grosvenor, rector of the Church of the Incarnation, felt the need, he said, of increased endowment for the Cathedral. The impression has gone forth that the Cathedral is an immensely wealthy corporation, whereas, instead, the building committee has many very anxious moments. Once the choir and crossing is completed, he said, there will be hardly funds in hand sufficient to maintain the work properly.

"The Cathedral has but an annual income of $20,000," said the speaker. "One who understands the manifold expenses attached to a great church will hardly fail to understand that this is entirely inadequate to make the Cathedral a forcible power in this city. It is to be a church for the rich and poor alike, and it must have a larger sustenance. There need be nothing harmful about an endowment."

Dr. James H. Canfield, librarian of Columbia University, felt that the Cathedral is doing a large work. New York, he said, is a great metropolis and its buildings must not be mean. Most of all its churches. Such a building, he said, is "a continual testimony of the high estate we give the soul of man."

Resolutions were adopted expressing sympathy with Bishop Greer and Mr. Wheeler.

It is said to be likely that the school authorities of New York will accede to the request for release of children on Wednesday afternoons of each week, and that at an early date the Church and the various Jewish and Christian bodies will have the task of providing religious instruction for them. Several members of the New York Board are declared to be in favor of the plan, and it is even said that there is some possibility of getting the buildings themselves. This will be an innovation that will attract wide attention. Knowing this fact, some Churchmen are agitating the question of course of study, places of meeting, and instructors. They say it is none too early to do so. The whole afternoon will be available, not merely an hour as on Sundays, and the matter of what to do with the time is already under discussion. The standard of the public school must be maintained. In order to do this it is stated to be the purpose to make centres, where are the best buildings, instead of having all children go to their respective parish houses, as on Sundays.

The plea for the use of the buildings will not be put in till later, but it is said to rest on the fact that the buildings belong to the people. They are not in use, and may be divided among the various bodies according to number. Under this arrangement better accommodations will be secured. New York school buildings are not only very fine, but they are being used for all sorts of educational, ethical, musical, and lecture purposes, the school board encouraging the practice. Interest in the innovation is keen, and some discussion of plans are sure to be had before the summer breaks up.

BRILLIANT DISCOVERIES IN EGYPT.

By William C. Winslow, D.D., D.C.L., LL.D.

Of all men, Professor Petrie knows where to dig and *how* to dig in order to reveal buried knowledge of the past. He can excavate a site where eminent archæologists have unsuccessfully toiled, and lo! as in the case of Abydos, inscriptions and objects of prime historical value come forth.

He has again discovered what is of peculiar value and interest. He writes to me at length of his initial work for the new society, "The Egyptian Research Account." He has discovered the remains of the temple of Ouias at Tell-el-Yahudich (the Mound of the Jew), eighteen miles north of Cairo; he has brought to light evidences of the presence of the Hyksos kings (the shepherd kings) in the Delta, and solved an interesting puzzle on this point; and in all probability he has identified the site of the treasure city of Raamses, built by the Israelites in bondage, referred to in Exodus i. 11.

The mounds at Tell-el-Yahudich were visited and described in 1825 by Linant, the French engineer and explorer. Subsequently Greville Chester, Hayter Lewis, Brugsele-Bey, and others examined or excavated the site. In 1887, for the Egypt Exploration Fund, Professor Naville made determined efforts to disclose the secrets of the mounds, but in vain. The sesame was reserved for Petrie. But let us involve history and tradition as a prelude to Petrie's story.

During the period of the bloody wars between Antiochus Eupator and Judas Maccabeus, say from 175 to 200 B. C., the Syrian king came to Jerusalem and razing the outer wall of the great temple, he took with him Onias, the high priest, and returned to his own country. Later he put Onias to death, and a new high priest was chosen in the person of Alkimos, who was not, however, of the family of high priests. This angered and affrighted the young nephew of Onias, who was also called Onias, and who would probably have been the rightful successor. He fled from Jerusalem and went to Egypt. Here he was welcomed by the sovereigns Ptolemy Philometer and Cleopatra.

Onias was jealous of the new high priest, and determined to establish a new temple in Egypt and draw as many of his countrymen to him as he could. So he began a journey into Egypt's heart, and after he had reached Leontopolis of the Helipolitan, Nome, and other parts, he wrote to Ptolemy:

"Now I have found a very fit place in a castle that hath its name from the country Bubastis. This place is full of materials of several sorts and replenished with sacred animals. I desire, therefore, that you will grant me leave to purge this

holy place, which belongs to no master, and is fallen down, and to build there a temple to Almighty God after the pattern of that at Jerusalem and of the same dimensions; that it may be for the benefit of thyself and thy wife and children; and that those Jews which dwell in Egypt may have a place whither they may come to meet together and be subservient to the advantages, for the Prophet Isaiah foretold that there should be an altar in Egypt to the Lord God, and many other things did he prophesy concerning that place."

Ptolemy and Cleopatra replied as follows to Onias:

"We have read thy petition wherein thou desirest leave to be given thee to purge that temple which is fallen down at Leontopolis . . . . . on which account we cannot but wonder that it should be pleasing to God to have a temple erected in a place so unclean, and so full of sacred animals. But since thou sayest that Isaiah the prophet fortold this long ago, we give thee leave to do it, according to your law," etc.

Dr. Petrie writes to me: "Our discovery of the actual town and temple site of Onias is beyond a doubt. It is a very clear case of all the known requirements being satisfied as to date, place, conditions, and building.

"Besides the temple site and city," continues Petrie in his communication, "we have a remarkable historical subject here in clearing the Hyksos cemetery and the great fort of the Hyksos. The tombs contain scarabs of the Hyksos age, and we have got at this place scarabs of Khyan, Apepi II., and Skhanra, three foreign kings who were probably all Hyksos. There can be no doubt of the importance of this place under the Hyksos kings. Now, on examining the great fortifications of this town, I find that it is curved and irregular in outline, unlike an Egyptian plant; and it was an immense earth-work with a sloping face and no gateway, but a very sloping causway leading up over the earth bank. Evidently the builders did not know of brick and stone work; all their fighting was done with bows and arrows, and they could not build a gateway. But a generation or two later they remodelled all their fortifications and put an immense stone wall around all their earth-work, having learned such defence from the Egyptians."

Referring to the "Hyksos puzzle," Dr. Petrie says: "The above agrees exactly with what we might expect to find done by the Hyksos. We have at last touched their work in the Delta and learn that they were archers who used great earth defences, like the Turkomans in later times.

"More than this, I have found the temple of Retebeh. That town goes back before the twelfth dynasty, and has child sacrifices buried under its first fortifications. Then Rameses II. built a temple of which we have half the front and other inscriptions. Rameses III. rebuilt the entire walls of the town.

"One inscription makes it very probable that this was the Raamses (Exodus i. 11), and the position leaves no other site possible for that city."

It is universally admitted that Rameses II. was the "Pharaoh of the Oppression," who ordered the enslaved Israelites to build Pithon and Raamses. I submit that this king has left a ruined temple at Retebeh, where also an inscription indicates the place to have been Raamses, and that the two circumstances combine to show that Petrie has found the long-lost twin sister to Pithon.

But more. The incomparable work of this man must not fail of support. Skill and economy are his keynotes. His one object is original discovery. To all subscribers of not less than $5, the illustrated quarto volume of the season and the annual report (with list of subscribers) will be sent. I beg for support. All funds go intact to Petrie. Address the Rev. W. C. Winslow, 525 Beacon Street, Boston.

ANSWER FOR YOURSELF.

"WHAT kind of a Church would our Church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me." Such a Church ought to please me. Would it please the Master? Would it be like "a city set on a hill that cannot be hid?" What sort of congregation would we have on Sundays and at other times? Every member "just like me." How about the Sunday School? And the Treasurer of the parish—how much money would he have? "Just like me." What would the Hebrews and the infidels and the heretics say of such a Church? How soon would God's will be done on earth as it is done in heaven? Let us say it and sing it again, and each one answer for himself:

"What kind of a Church would our Church be,
If every member were just like me?"

—*Church and Home.*

A MISSIONARY IN JAPAN

Difficulties of the Language

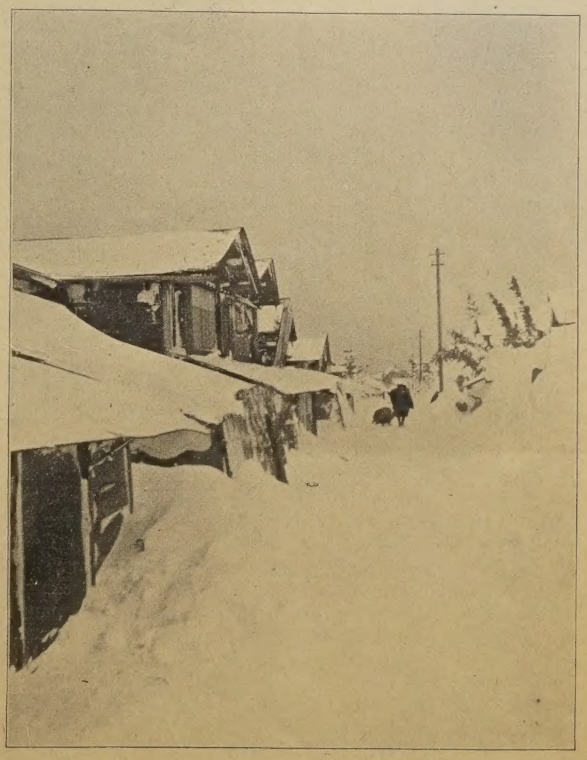
GREAT ADVANCE OF THE CHURCH

AKITA, JAPAN, April, 1906.

PEOPLE who have studied a language for the purpose of using it among the natives, know something of the difficulty the missionary is contending with in the foreign field, where he has not only to speak and preach but to do so in a manner to command the respect of the people.

There is a story told of a priest who thought his Japanese would be good enough for the rural population to whom he was to preach that night. He noticed when preaching that many of his audience looked up from time to time as though they appreciated the strong points he was making. After service a few of the older ones stayed behind for a little chat, when one casually remarked that he thought English could not be very difficult, for he understood a good many words! This tells its own tale.

More than double the amount of work would be accomplished if somebody would invent a new way to acquire a language. This is specially applicable to this district, where almost all word-endings are entirely different from that further south Ke becomes ki; and tsu becomes tsi; shi becomes si, to mention but a few, while even the well-known name of Tokyo becomes Toki.



SNOW FALLS IN PILES.

Three years have passed since Akita, the capital of the province of the same name, with a population of about 40,000, was opened to our branch of the Catholic Church. Though in the north, it is a busy, thriving town, with fine schools and government buildings, and men who have studied in the finest schools in America and Europe are pushing ahead amid untold difficulties.

Mr. Madely spent one winter in a Japanese house, for no building site could be found, and the severity of the weather entailed some hardships. Though the thermometer seldom falls below zero, the winds are strong and the snow-falls tremendous; at times only the roofs of the smaller houses can be seen. To keep out the snow a sort of screen made of bamboo grass is built in front of all openings and entrances, so that at times houses are nearly dark because of the piles of snow banked before the doors and windows. When spring comes and warm weather

begins, the streets are nearly impassable and the condition of the houses better imagined than described.

The women and men dress about alike in winter, wearing trousers over the kimono, and the effect at times is ludicrous in the extreme.

Mr. Madely bought land that spring and built a house. He also built a little chapel, about which I shall speak later, and so the Japan Catholic Church was established in Akita, and here we believe it will live and grow and train children for the Kingdom of God till time shall be no more.

It must be nearly 300 years since Satake Yoshinobu was driven out of my old town of Ulito and ordered by the *bakufu*[1] to this northern region. He built his castle in Tsuchiz-aki, our next railway station, and it seems to me he showed poor taste when he left it. Why he stayed there only

THE LITTLE CHURCH SEATS FIFTY PEOPLE.

seven years and moved up to Kubota—now Akita—history does not state, though I am pretty certain he regarded the fine hill here unsurpassed for a castle; standing in the centre of a wide plain, with scarce a tree to shelter an enemy on four sides, it yet commanded a perfect view of Tarsan and Chokaizan which is difficult to surpass anywhere, and which the Japanese know how to appreciate so well. The town was laid out around this hill on which he had built his castle, and the historian adds: "After much war the people settled down in peace and quietness," and until the coming of that "dreadful religion" nothing occurred to change the even tenor of the Akita *Touo-sama*[2] and his noble *samurai*. He refers of course to the coming of Christianity on its first visit. The Government issued a decree that wherever found they must be speedily punished, and most zealously was it obeyed, though not entirely exterminated as they supposed; for when the first missionary came here, about twenty years ago, he still found it in the hearts and homes of many people.

The castle walls enclose the city park to-day, within which enclosure those faithful ones laid down their lives for their faith. Look out from the walls to-day and the crosses of two Catholic churches may be seen, telling their own tales of world-victories, some of which have their scenes in Akita.

Every field has its own peculiar difficulties—they seemed to overwhelm me in Ulito, where, after a year of hard work, one of my two catechumens dropped out of my class at the last moment, because he could not accept Baptism from a foreigner. Here one is impressed by the genial good-will of everyone, which is often just as difficult to deal with as the other.

There are two things of vital importance which, it seems to me, the Church at home takes little or no note of: One, the advance the Church is making in Japan, and let those deny it who will, it is Christianity that has made this country habitable for foreigners. The other is the social and moral advance which, if not directly attributable to Christianity, they yet cannot be entirely separated.

First, the Church's advance.

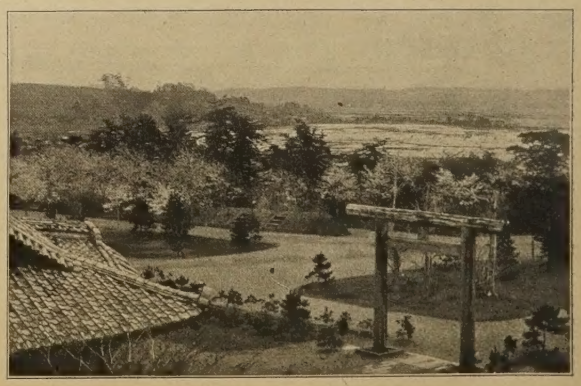
I have no figures by me at this time, but a paper prepared by the Rev. E. R. Woodman, appeared in the *Spirit of Missions* less than two years ago giving a good idea of what had been done during the episcopate of Bishop McKim. Looking back over six years, I am personally amazed at what I see. During that time Ulito, Tsushiura, Taira, Ota, Akita, Oasti, Wakamatsu, Koriyama, Uiboumatsu, among the large towns alone, while the small towns more than double this in number. In addition to this, houses and churches have been built, schools opened, orphanages and hospitals, relieving distress of every form. Yet when it is known that there are nearly fifty millions of people to care for, it can hardly be said that more than the fringe has been touched. Instead of one orphanage to a diocese, there ought to be five, and instead of one kindergarten there ought to be one in every station. Of this last let me give you an example. The kindergarten here in Akita began less than a year ago; there was no trained teacher, no school building, no apparatus, nothing, only a few hearts waiting in faith and love, and courage and determination to do this work so necessary for the future welfare of the Church in Akita. It was begun in a couple of rooms in the lady worker's house, and none of the rich sons of the Church at home who build hospitals and endow colleges, etc., have given us the money to change. Now, however, the landlord says he needs his house; we can no longer have it.

Where shall we go Tell me, some of you at home who have large purses but close hearts.

There are fifty children being taught daily; why are there not two hundred? For the reasons already given. Yet sir, I look forward to the day when some man will invest $5,000 or more in the souls of children in Akita, and receive his interest in the "well done." How pathetic it is those little souls at midday, before they begin their little lunch, are taught to ask a blessing on the food. One man, in speaking of his child's training at the kindergarten, thought it a great joke that the child forbade them at home to eat until he had first "prayed to the *Kami Sama*."[3] We want to teach two hundred instead of fifty, and this at present we are unable to do.

Again there is raging in the neighboring provinces to me, and places where the Japanese Catholic Church has been established for years, one of the worst famines in the history of this country.

The Protestant societies in the districts affected wrote home to their respective societies, and with what result? One Christian paper alone gave $30,000 and "will give more." This



THE OLD CASTLE GROUNDS, NOW THE CITY PARK.

is true charity and teaches us a lesson; but think of the influence it throws against the Church—the best our men could do was to raise two or three thousand *yen* among the clergy and friends in Japan. Just think of it!

Did not Christ pay some attention to the bodily as well as the spiritual necessities of humanity? He fed the hungry and clothed the naked and cared for the sorrowful. Why is His Church so slow to follow?

"Benevolence is the doing of righteous acts of help. . . . It is our law of universal application and gives profit to ourselves as well as to others."—*Buddha.*

When will people learn to take advantage of the oppor-

[1] Bakufu-Shogunate.

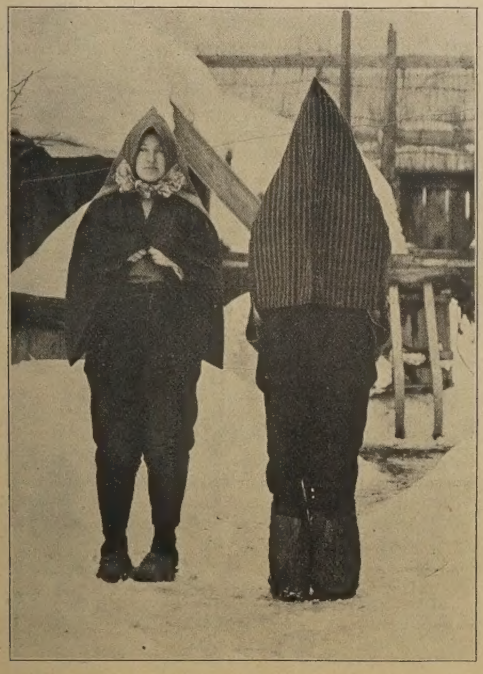
[2] Touo sama—address to one's lord.

[3] We nearly always speak of God as the Kami Sama. Kami, God, and Sama, How fit.

tunities time is putting in the Church's path? Why is it she begs, year after year, for more laborers and no response is made?

This is due in part to the apathy of Catholic Churchmen at home who will give neither sympathy nor support to anyone unless he happens to suit exactly what they think a Catholic ought to be. I claim that is the narrowest sort of protestantism. Another is disgruntled over the apportionment; the next has no sympathy with anything outside his own front porch anyhow, and so it goes on, and the Church of God suffers. What an awful reckoning there will be by and by.

The war opened up unusual opportunities, though not, I think, what was expected, but sufficient to keep double the staff employed. Poverty is rampant in most provinces, because first, the drain in men—the bread-winners—and second, the heavy taxes exhausted almost every resource, and when the peace was declared, men were mustered out to return to empty homes at a time when the weather was most inhospitable and grudging.



"THE WOMEN AND MEN DRESS ABOUT ALIKE IN WINTER."

A missionary who could go at such times with a little help would also have abundant opportunities of pouring spiritual balm on many of those tired souls. The advantages are unusual. Many had come in contact with Christianity of some form, in one case a bright young officer came to me on his way through and asked for a celebration of the Holy Eucharist. He had been baptized and confirmed in Manchuria; so that in many cases the great difficulties which are first met with had already been removed.

How to take advantage of all the opportunities is a question which, unless the Church at home assists, must remain unanswered.

The Portsmouth treaty helped us in a way, though, to be sure, it was double-sided. The people at home whose business it is to be past masters in diplomatic etiquette, blundered sadly. In good manners we were not equal to the Oriental, and the treaty was not acceptable to the great majority.

"Your country made peace possible *now*," said an army officer of high rank to me, "but I fear you also made war again possible before ten years is at an end." How far that is true time will show; but it is generally conceded in the East that Russia is not keeping her side of the agreement. In the usual way she is playing her game, dallying over the removal of her troops, moving heaven and earth to gain in the North and West what she has lost in the East and South. The Chinese Government is being jostled, cajoled, and threatened to prevent Harbin, which Russia has always called hers, from being opened to all. The "open door" is a mistake. Russia is playing her old game. She evidently was not beaten enough.

Yet in the midst of all this unrest, this desire to be first, this *laissaz faire*, the Church is working away and sending her sons and daughters to homes where the light of the One truth has never entered. They are the Church's hope, the leaven; they are found in every walk of life: the soldier, the mechanic, the teacher, and yet I insist that not half is being done, and for that our responsibility is awful.

The social and moral advance must be left to the kindness of THE LIVING CHURCH at some other period.

ROBT. W. ANDREWS.

SOME CONDITIONS OF THE CLERGY IN MASSACHUSETTS.

CONVENTION ADDRESS OF BISHOP LAWRENCE.

SPEAKING of the years of preparation leading up to ordination, the Bishop said (always bearing in mind he is speaking for this diocese only): "Of the 157, 123 have had four years in college, and sixteen from one to three years. The eighten others who did not go to college have done from one to several years of work above the high school standards. It would be safe to say that 75 or 80 per cent. had a liberal education before they began their strictly professional study. Of the 157, 143, or over 90 per cent., have had a full theological course of three years. Of the other fourteen, five were in a theological school one or two years, and the rest worked from one to three years under private instruction. Of the 157 men, only two never studied in college or theological school. Then there is an appreciable fraction, not large enough to figure on, but still of distinct influence, who, in addition to their literary and theological education, have taught school from one to three years, or have done graduate work either in arts, medicine, or law. Education does not necessarily make a man, but we Americans believe that in the long run education strengthens the man and makes him larger and more efficient. In education our clergy are well equipped."

OF THE MARRIAGE OF THE CLERGY:—"As a rule, which admits of many exceptions, it is well that a clergyman should give a year or two of his ministry to the Church as a single man. On the other side, however, there are considerations which, as years pass, weigh more and more heavily with me. A young man in the first years of his ministry in this diocese gets a salary which is much larger than that of a young doctor or lawyer; he is, therefore, in a better position to marry. The salary in five or ten years does not increase as it does in the other professions, but it begins at close to a supporting income. The length of his preparation has brought him to an age when, for society's welfare, he ought to marry. The fact that out of the 157 men there are only three of twenty-seven years of age, two of twenty-eight, and three of twenty-nine, is suggestive. All the rest are thirty or over. One of the great evils in our present social condition at large is the postponement of marriage. And I have no sympathy with the demand for an unmarried clergy in order that there be less expense to the Church. There is money enough in the Church to support its ministry, and it cannot be better spent than in giving the pastor a home from which he can do his most efficient work."

COST OF LIVING:—"You who have lived elsewhere know how high the cost of living is in eastern Massachusetts. The clergy, too, receive fewer official favors than in most states. Personally I do not believe in the habit which used to be universal of granting the clergy special favors. I believe in the clergy standing on their own feet financially and paying like other men. I am confident that the laity believe in it at heart. The doctor pays his pew rent; why should not the clergyman pay his doctor and receive a salary that will enable him to do so? As a matter of fact, there have been great changes in this respect in the last generation. For instance, there is not, I am glad to say, a railroad in this diocese that gives a clergyman any discount or clergyman's pass."

QUALIFICATIONS FOR AN EFFICIENT RECTOR:—"He must have the capacity, not only of the teacher, to deal with and instruct the children, but to meet with tact the older people; he must keeep on good and helpful terms with the self-sufficient, well-meaning, but ignorant man, who is making money fast, and with the disappointed and embittered failures. He has every grade of character and disposition to handle and lead. He must be a good administrator, a good preacher, a faithful pastor in his daily calls, sympathetic with the sick, firm with the erring, active in every public effort for moral improvement, and endowed with tact which angels may envy; for if he have not tact, though he have all other gifts of heaven and earth, woe to him!"

PRACTICAL WORKING OUT of the moral contract between pastor and people:—"We find that the results, though pretty good, are by no means ideal. Of the 157, 124 salaries are paid promptly, 14 fairly prompt, and 18 are not paid promptly. As a rule, the delinquencies are where the salaries are low. When a clergyman, wife and two children are trying to live on a limited salary, and the payments are months behind, it is no wonder that the life goes out of his sermon and the cheer out of his face as he meets his people on Sunday and his tradesmen during the week. As a rule, this lack of promptness is due not so much to want of money on the part of the people as want of system and determination in the officers of the parish."

AS TO SALARIES:—"Dissecting the figures somewhat, we find that 117 men receive a salary of less than $2,000; 27 men receive a salary of from $2,000 to $3,000; 6 men receive a salary of from

$3,000 to $4,000, and 7 men receive a salary of $4,000 and over. It is clear that the rector of the rich city church who is bound to live and pay rent for a house in the midst of his people has only enough to enable him to meet the conditions with reasonable efficiency. Elliminating the forty whose salaries are $2,000 or over, we find that the average salary of the rest, 117, or seventy-four per cent., is but $1,291.23. The average salary of the 8 men under 30 is $1,087; the average salary of the 59 men between 30-40 is $1,556; the average salary of the 40 men between 40-50 is $2,255; the average salary of the 27 men between 50-60 is $1,710, and the average salary of the 23 men over 60 is $1,362. We must remember that the number is hardly large enough for generalization, but so far as these figures are of value they suggest a decline of income after fifty years of age."

LIFE INSURANCE:—"I had hoped that the clergy of this diocese would present a larger figure of life insurance than they have. Of the 157 men, 6 gave no answer to that question on life insurance; 48 are not insured at all; 104 are insured with an average of $4,341. One man has $20,000; 13 have $10,000 and over. This gives a meagre average for the rest of $3,079. On the other hand, our Society for the Widows and Orphans of Clergymen, which is both a relief and a liberal life insurance company, gives aid of $100 and sometimes more to a number of persons."

MASSACHUSETTS DIOCESAN CONVENTION.

THE BUSINESS TRANSACTED.

THE 121st annual convention of the diocese was held in Trinity Church, Boston, on the 2nd inst.

At the business session, Bishop Lawrence presided and the matters before it for consideration were despatched with great promptness. The Rev. Dr. Elwood Worcester moved that a vote of sympathy be sent the dioceses of California, Los Angeles, and the missionary jurisdiction of Sacramento. Accordingly messages were transmitted to those Bishops. In referring to the money sent by the churches of the diocese to the general fund for the relief of California, the Bishop said that the call first was from common humanity rather than from the Church; and that later the diocese would doubtless have an opportunity of assisting individual parishes in San Francisco.

The report of the committee on a diocesan seal was accepted by a vote of 128 to 23, but not before one priest, the Rev. William A. Holbrook, offered considerable criticism as to the significance (or perhaps the lack of significance) of the various devices embodied in the seal. The Rev. Dr. D. D. Addison replied that "if we have arms they must be according to correct rules; that the chief idea of the shield is ecclesiastical. The star represents the star of Bethlehem; the three crowns, we might say, represent the epiphany of wise men showing forth the incarnate Christ to the world. The seal is accurate and according to the laws of heraldry." (It will be recalled that the seal was reproduced in THE LIVING CHURCH a few weeks ago.)

The committee on Cathedral adopted resolutions formally accepting the gift of the late Mary Sophia Walker, urging that the matter again be referred to a committee, consisting of the Bishop, five clergymen, and five laymen, with instructions to propose for submission to the convention next year a scheme for a Cathedral foundation.

Following the report of the Sunday School Commission read by Mr. James J. Greenough, the Rev. Dr. Van Allen arose to express his regret that the Commission had seen fit to recommend a certain book for the graded course which brings some of the essentials of the faith under suspicion, especially the Virgin Birth of Christ. He moved, therefore, an amendment to the canon that "no course of study shall be officially recommended by the secretary or the commission until it has been approved by the Bishop and the Standing Committee of the diocese." The matter was referrred by the Bishop to a special committee.

One-half an hour was given over to a consideration of diocesan missions and among those who made a few remarks, were the Rev. John P. Hawks, who spoke for Cape Cod; the Rev. A. E. George, who told of his work in Norfolk County; the Rev. Fr. Field, who pleaded for money to carry on his work among the Negroes in the South End; and the Rev. W. D. Roberts of East Boston.

It was voted to ask the General Convention to consider the propriety of reducing the diocesan representatives to three clerical and three lay. The convention adopted a motion asking for the appointment of a committee of seven, made up of four clergy and three laymen, to consider and report as to immorality among the youth of the country. Best wishes were extended to Bishop Lawrence on the occasion of his forthcoming trip to Europe.

Those elected to the Standing Committee were as follows: Clerical—Rev. Messrs. John McG. Foster, Emelius W. Smith, Leonard K. Storrs, D.D., and William G. Thayer; lay—Messrs. Charles P. Greenough, Francis W. Hunnewell, Charles G. Saunders, and A. J. C. Sowdon.

WE ARE conformed to Him in proportion as our lives grow in quietness, His peace spreading within our own souls. Even amid all that outwardly disturbs us we have, if we have Him, the same peace, because He is our peace, sustaining our whole being.—*T. T. Carter.*

SEVENTH MISSIONARY DEPARTMENT

Fourth Annual Conference

MEETINGS OF WOMAN'S AUXILARY AND B. S. A.

THE fourth annual Conference of the Seventh Missionary Department opened in St. Mark's Church, Seattle, on Wednesday evening, April 25th, with a sermon from Bishop Spalding. Bishop Spalding took the place of Bishop Nichols, of California, the preacher designated upon the official program, who with all the California clergy, except Archdeacon Parker, were detained by the awful calamity in that state. Sympathy with the California sufferers continually manifested itself in the course both of the clericus and of the missionary conference. Bishop Spalding's long residence in the West, as a boy in his father's jurisdiction of Colorado, well fitted him to speak in a way that touched the pioneers of the Northwest.

The Rev. H. D. Chambers, general missionary of Oregon, spoke on "Clergy Supply," and the Rev. M. J. Bywater, on "Associate Missions," sub-topics of the general subject of "The Work in Small Towns and Rural Districts." Bishops Spalding and Funston took part in the discussion which followed, and a resolution was adopted by the Conference, addressed to the Board of Missions, asking that the redistricting of the mission districts be considered and that as far as possible the boundaries of the districts follow those of the various states.

In the afternoon, Bishop Keator presented a very clear statement as to "The Best Method of Missionary Finance in Parochial Life," and the Rev. W. S. Short, of Astoria, a paper on "Missionary Activity and the Spiritual Life."

A paper that awakened an unusual degree of interest was one prepared by the Rev. Arthur E. Bernays, of the Church of England Missions to Seamen, on missions to this class of men. Many of the places represented by the clergy in attendance at the Conference are important seaport towns and the work among seamen strongly appealed to them. Happily it is winning the recognition which so needed and activity deserves.

The subject of "Coöperation With Other Christian Bodies" was deferred until the next missionary Conference.

On Friday afternoon the Woman's Auxiliary of the Jurisdiction met, with a large attendance, nearly seventy being present from Tacoma and very many from nearer neighboring points. Bishop Wells made the first address; following him Bishop Spalding testified to the heroic and singularly successful work of the Rev. J. M. Hersey, among the Indians of Utah; and the Rev. Thomas Jenkins, of Ketchikan, Alaska, gave an interesting account of his field. The Auxiliary of the jurisdiction have sent boxes and supplies to both Mr. Hersey and Mr. Jenkins, and it was a satisfaction to the women who had contributed to the aid of these missionaries to learn at first hand of the value of their contributions and of the use to which they had been put.

In the evening, a missionary mass meeting was held in the Grand Opera House. The Marine Band from Bremerton gave a preliminary concert: the band also accompanying the singing of the hymns. The large vested choir was under the leadership of Mr. Butler, the organist of Trinity Church. This missionary rally in all its accompaniments—the large numbers present, the inspiring music and addresses, and the great interest manifested—was a memorable one, and the impression made by it very deep. Bishop Wells was the first speaker; the Rev. B. L. Sucell, of Ioochow, China, the second, who presented some fresh considerations concerning the Chinese work and forcefully commended it. Mr. John W. Wood, as always, speaking from a layman's standpoint, put his cause in a business-like way, that went home directly to business men. Summarizing the Church's commission, he spoke of the field as "being the world and the whole man."

The Rev. H. A. Hulse eloquently presented the plan for "The Men's Missionary Thank-Offering in 1907."

At all the meetings, Bishop Keator presided with courtesy and vigor; and both clericus and Conference were from beginning to end thoroughly alive.

Some sixty or seventy of the delegates came over to Tacoma on Saturday, taking the trip over and back on the swift and comfortable *Flyer*. Luncheon was served in Trinity parish house, and the guests of the day afterwards taken for a trolley ride through Tacoma to the beautiful Point Defiance Park. The day was rare in its warm sunshine and soft air; and with the lovely view of sound and mountain, and the majestic Mt. Tacoma showing at its best, a new element was added to the pleasure which all the delegates seemed to find in the week's Conferences.

A Brotherhood rally was held on Saturday evening at Trinity Church, the speakers being Bishops Spalding and Rowe and Mr. John W. Wood.

The pulpits of Seattle and Tacoma, and of some neighboring points, were filled on Sunday by delegates who remained over; and on Monday a trip was made to the Navy Yard at Bremerton on the Government launch; terminating a series of meeting, well planned and most successfully carried out, and which cannot fail to set far forward the missionary enterprise of the Church in the new Northwest.

THE BISHOP OF MISSISSIPPI REPORTS ENCOURAGING ADVANCE.

HIS ADDRESS TO THE COUNCIL.

THE seventy-ninth annual Council of the diocese of Mississippi met in Meridian, May 2nd, in St. Paul's Church. The Council was preceded by a meeting of the clergy on Tuesday morning, May 1st, and of representatives of the Brotherhood of St. Andrew, Tuesday afternoon.

The conference of the clergy related chiefly to Sunday School work. The necessity for a uniform system of instruction in the diocese was expressed by the speakers and felt by all present. Papers were read by the Rev. Albert Martin of Yazoo City, the Rev. W. E. Dakin of Columbus, and the Rev. Geo. S. Gibbs of Hattiesburg.

The object of the Brotherhood conference was to promote interest in the extension of the Brotherhood in the diocese and to prepare for the convention which meets in Memphis, Tenn., in October. The speakers at the Brotherhood conference were the Rev. Charles W. Hinton of Vicksburg, subject, "The Chapter and Its Relation to the Parish"; Mr. Thos. H. Shields of Vicksburg, subject, "The Brotherhood the Layman's Opportunity"; and Mr. McAllister, Travelling Secretary, subject, "Brotherhood Work in General."

The Council opened in St. Paul's Church with the celebration of the Holy Communion at 10:30 o'clock. The Council sermon was preached by the Rev. Charles W. Hinton of Christ Church, Vicksburg, from I. Corinthians xv. 20. Immediately after the service, the Council organized for business with twenty-four clergy and lay delegates from twenty-nine parishes and four missions present.

The Bishop in his address stated that notwithstanding the many discouragements of the past year, owing to prevalence of yellow fever, and failure of crops, the advance in the diocese along all lines was encouraging.

He urged the necessity for more extensive missionary work in the diocese and also the duty of greater liberality to the cause of missions in general. He also impressed upon the Council the absolute necessity for establishing diocesan schools as soon as possible, and asked each delegate present to return to his parish and work in the interest of the school for girls for which subscriptions have already been started throughout the diocese.

The sermon on the divine constitution of the Christian ministry, was preached by the Rev. Edward McCrady of Grace Church, Canton, Miss.

Officers for the ensuing year were elected as follows: Secretary, Rev. Albert Martin, Yazoo City; Treasurer, Mr. A. C. Jones, Jackson. Standing Committee: Clerical, Rev. Messrs. N. Logan, D.D., Edward McCrady, Geo. C. Harris, D.D., J. B. Perry; lay, Messrs. W. W. Moore, Marcellus Green, L. Braeme, W. C. Martin. The Standing committee organized by the election of the Rev. Dr. Logan as President and the Rev. Edward McCrady as Secretary. Preacher at the next Council, Rev. H. Werlein, Jackson. Registrar, Rev. H. Werlein, Jackson. Deans of Convocation—Oxford, Rev. E. Sterling Gunn of Winona; Natchez, Rev. J. R. Carter of Vicksburg; Jackson, Rev. Albert Martin of Yazoo City; Pass Christian, Rev. Nowell Logan of Pass Christian. Diocesan representative of General Mission Board, Rev. E. S. Gunn of Winona. Delegates to Missionary Conference of Fourth District, Rev. Messrs. Gunn, Craig, Weed, Perry, and Holmes, and Messrs. Moore, Hunter, Purnell, and Phett.

At the missionary service Thursday night, the speakers were the Rev. R. E. L. Craig, Archdeacon of the diocese, and the Rev. J. C. Ambler, a missionary to Japan.

The Council adjourned Friday morning to meet in Yazoo City, May 8th, 1907.

THE BENEDICTION OF A SHIP.

THE recent arrival of the new French liner *La Prodence* at the port of New York—the newest and best specimen of marine architecture afloat—after a record voyage, brought to mind a typical picture of this monster craft, made just before she took to her natural element. The illustration is one of a group of scenes that attended her launching and shows the religious ceremony of conferring her name, synonymous with what is termed "christening"—or in other words baptism—a word that has become profanely applied to an act under present conditions wholly devoid in any sense of the invoking God's help and protection, but on the contrary, partaking in its features in many similar cases to that of a fashionable rout and even worse, as in the case of the battleship *Kentucky*, when colonels and local celebrities of that state, at the moment of "Christ-ening," hurled myriads of bottles of Blue Grass bourbon and rye against the ship's sides amid scenes somewhat disgraceful, at least lacking in both dignity and solemnity when considered in conjunction with that name which was given to the act.

Behold in this scene the religion of France, much as it is spoken of in a deprecatory way! She blesses her craft as they begin the peaceful voyages of commerce. We send forth our ships to enforce peace under the possibilities of frightful scenes of carnage and death with an orgy. The *Compagnie Générale Trans-Atlantique*, when its ships take to the water, calls upon the Church of God to pray over, bless with sanctified water, and purify with the sweet odors that Deity commanded ("As it was in the beginning, is now, and ever shall be"), and here we see the solemnity of the religious rite, that the craft may be preserved from dangers!

What a contrast! And is it not a contrast to be taken to heart?

It may be asked, is there any way of effecting a change of opinion or methods, that a travesty upon true religion, repeated as it is upon each occasion of a launching, may be modified and brought into better conditions? It is time that some step were taken and in some way, and every move in the right direction from obliquities created in the past, must have a beginning. If or when the country has a Secretary of the Navy as well as a President who might be brought to realize how inconsistent such ceremonies as those now current are, it may at least be possible to bring about a remedy just as Naval Chaplains are appointed, as it were, by a compromise. Some from the Roman obedience, some from the Church, and others from the denominational bodies. Thus—let a Methodist minister dedicate a ship at launching by the religious ways that prevail with that sect when invoking a blessing. Let the Church bless the next with such a composite function as the Bishop of the diocese in which the launching might occur would sanction, either with a Litany sung in procession and benedictions of ceremonial, or by collects such as *policy* might dictate, and then with the next, the Roman Church to act with a full observance of her use which is attended with solemnities that should impress every observer in contradistinction to the present.

CHRISTENING S. S. "LA PRODENCE."

As it is, these prevalent object lessons are degrading to Christianity, and senseless in character, and if people who can think would stop to reflect, they would refuse longer to sanction these blasphemies, little as they intend such to be. The present way is the fruit of "undenominationalism" ("that monster"—of unnatural characteristics—as the late Mr. Gladstone defined it), which must lead surely to but one end. Thoughtless people cannot be expected to realize how profane these so-called "christenings" are if we do not protest against them and endeavor to bring about a change.

G. W. K.

BEATING TO WINDWARD.

The white foam flies to the roaring skies
And the salt blast whoops and howls,
And my boat boils on, crushing, wild, and free,
With a rush and dash through the heavy sea,
And her splash and plunge sends the spray on me;
And the hoarse gale shrieks and growls.
The waves are hoar as they break and roar,
And the salt spray stings my face,
And I brace my weight to the tiller's swing
And the sheet-rope tugs and the taut shrouds sing
And the foam darts past with a hiss and fling,
And the grey gull sweeps in chase.
And it's Oh for a life with the storm at strife!
And it's Oh for a salt sea breath!
And Hurrah for the feel of a foothold free
When the boat leaps high to the tossing sea
And the strength of storm is abroad with me,
And the least false move means death!

L. TUCKER.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*The Gracious Words of our Lord and Saviour Jesus Christ*

BY THE REV. ELMER E. LOFSTROM

THE GREAT COMMISSION.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXII. and XXIII., Outward Part, Inward Grace. Text: St. Mark xvi. 19, 20. Scripture: St. Matt. xxviii. 16-20.

THE meeting described was a most important one. This is evident from the fact and circumstances of its appointment. Jesus Himself had made the appointment with His disciples before His death (St. Matt. xxvi. 32). He had renewed it after His resurrection both by the message of the angel and by His own words to the women (St. Matt. xxviii. 7, 10). The first appointment of the meeting gives, perhaps, some light on the reason for the appointment. Jesus had just told His Apostles that they would be scattered when He was smitten. The meeting was evidently appointed that they might be restored to the official place to which they had been appointed. And so we find it.

At the appointed time and place they were gathered together. St. Matthew says that it was the eleven who came, and yet when he says that "some doubted" he tells us that the eleven were not the only ones there, for these words could hardly apply to them since they had all seen Him again and again. St. Paul clearly refers to this meeting when he speaks (I. Cor. xv. 6) of His having appeared to more than 500 brethren at once, for so large a number could hardly have been gathered except by appointment, nor outside of Galilee. The very fact that these others were there would seem to make it clear that the great commission there given was meant primarily for the eleven, since St. Matthew, who gives us the account, only mentions them. Yet the fact that the others were present as witnesses and by appointment points to the fact that all were in some sense included. The commission was given to the kingdom, and the eleven were the official representatives who received it, but in the presence of the brethren.

That the commission was an authoritative one would appear also from the words with which it is prefaced. Jesus declared that all authority (power) has been given unto Him in heaven and in earth. Because He has the authority, He can give it to them. An this appears not from this passage only. On the night of His betrayal He had said to them, "I appoint unto you a Kingdom, as My Father hath appointed unto Me" (St. Luke xxii. 29). And after His resurrection He had said, "As My Father hath sent Me, so send I you" (St. John xx. 21). The authority is passed on, and what is done is by no power of their own, but because it is given them from above. The power and authority which actually accomplishes the results are Divine, the Apostles were, however, appointed as the chosen and official instruments and means for the application of this power and authority. The two miracles where the multitudes were fed in the wilderness are typical of the way the blessings are given to men in the Church. It is the Lord Jesus Himself who gives the blessing, but He gives to His chosen Apostles and they to the people. This delegated power and authority may well be illustrated by that of ambassadors, peace commissioners and the like. Their acts carry with them all the power of the government they represent, not because of any peculiar goodness or ability on the part of the men, but because of their official appointment.

It would hardly be denied by anyone familiar with the New Testament record, that Jesus did choose out certain men whom He called the Apostles, and that these men occupied an official position which distinguished them from the larger body of believers. In addition to the passages already referred to, see St. Luke vi. 13; St. Matt. xviii. 18. By reason of this position it may be safely assumed that the commission is here given to them, and the concluding promise that He Himself will be with them to the end of the world, implies that the commission is to be handed down to others after them, as we find that they did (II. Tim. ii. 2; Titus i. 5).

In studying the commission itself, the first thing that strikes us is its great scope. It is for all men and for all time that the work is to be done. If the Apostles had understood it, it would have been even more striking to them. Up to this time God's chosen people had been of one nation only. Even the Lord Jesus in His own personal ministry had confined it to that people for the most part, and said, "I am not sent but unto the lost sheep of the house of Israel." He could say this because He knew what was to come after, and that in the person of these "Apostles" now sent out He was to reach all the world which He came to save. He explained this to them again before He finally left them, and told them that while their witness to Him should begin in Jerusalem, they were to go into the country around the city (Judea), and then into Samaria and "unto the uttermost parts of the earth" (Acts i. 8). It would seem that the Apostles at first thought that they were to go thus all over the world seeking the Jews only, but the great Apostle to the Gentiles, with the help of St. Peter, was able to give them the true meaning of the commission (Acts xv.).

They were instructed to do two things. They were to teach or "make disciples of" all nations, and this they were to do by baptizing them into the Name of the Triune God. They were also to teach them to observe all things commanded by the Lord Jesus. This method of procedure is quite consistent with His other teaching. He had said that the only way for men to enter into the Kingdom was by the new birth of water and the Spirit. And here the Apostles are instructed so to receive men into discipleship. "Into the Name" (R. V.) is the correct rendering and makes clear that it is not that the ministers baptize in the Name of the Trinity as acting for Him, but that those who are baptized are brought into living vital union with Him in the Kingdom.

As to the things which they were to have His disciples observe, we have but to study what they actually did in fulfilment of the command to see what it is that is essential to the life of the Church. These are summed up by St. Luke as "the Apostles' doctrine and fellowship, the breaking of bread, and the prayers" (Acts ii. 42). They instructed men what to believe. Those baptized continued in the fellowship of the Apostles in the Kingdom. They did not go off into schism. They carried out the command as to the keeping of the Sacrament of the Lord's Supper. They were accustomed to gather together in common worship. These marks of the Apostolic Church are still to be found in our own branch of the Church. We still obey the commission, by teaching men to believe the Apostles' Creed, to keep to the Apostolic fellowship or ministry, to show forth the Lord's death in the Sacrament of the Lord's Supper, and to gather for common worship.

The great commission should make us realize our connection with the great Church throughout the world, to whom is thus committed the work of bringing the whole world into the Kingdom of the Christ. It is His command. We are not doing His will unless we are doing what we can for the extension of the Kingdom. We must "go." Our prayers must go. We must each in some measure ourselves go. We must give of our means that we may have a share in the sending of the workers everywhere. The work of extending the Kingdom is laid upon the whole Church and it can not be rightly done until each member of the Kingdom is doing all he can, in all the ways he can, to help on the obedience to this command of the Master.

THE PLACE FOR TROUBLERS.

A CHURCH which had been split through the efforts of one complainer had gotten a new preacher and everything seemed to be in a fair way to start afresh. The only note of discord was from this one man, who would have nothing to do with the new arrangement except to complain.

At a meeting of the officials, where each man pledged to do his best, one slow-going brother got up and said he would work for the welfare of the church whether he liked or disliked the methods of preaching, and he added that he was sure that the church was going to be a blessing to the community. There was only one thing to be desired, and that was that he wished Brother C. (the troubler) was in hell.

The brethren were horrified, and the new minister protested vigorously.

The brother explained that he had nothing against Brother C., and probably he had been thoughtless, but he figured that if the brother went to the place mentioned, he would break it up in three months.—*Selected.*

ABIDE IN ME: These words are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope.—*Andrew Murray*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

REPRESENTATION IN GENERAL CONVENTION.

To the Editor of The Living Church:

YOUR correspondent, Mr. John H. Stotsenburg, rightly considers the proposed reduction of the House of Deputies a "wide question." It would seem, however, a very much wider one than any discussion of it has so far indicated.

The presence of lay deputies in the highest tribunal of a National Church is an anomaly. If I am not mistaken, the American Church is the only body in Catholic Christendom where the system obtains. The English Church has had, since 1850, an advisory body of laymen as an appendage to each Convocation. The benefit of having expert advice from well-trained lawyers, bankers, doctors, and other specialists is too apparent for comment.

It is quite another thing to invest the laity with legislative authority in matters pertaining to the faith, discipline, and worship of the Church. No claim is made that there is any warrant for such a custom in Scripture or in history. It was probably revolutionary in its inception; and owed its origin to the admiration of its authors for the newly established government of the United States.

But a glance will show that the analogy is very imperfect. The elementary principle underlying the idea of Federal and State government in this country is the separation of legislative, executive, and judicial authority. On this foundation is built the vast superstructure of our complex civil law. There is no necessity to dwell on the argument further than to point out the fact that no such conception of governmental functions is known to the Church. In fact the members of the higher *legislative* house, the Bishops, are the supreme *executives* in their several dioceses.

But whatever the resemblance, real or fancied, between the external forms of government, there is this vital difference: In a democracy the people are the source of all law and authority. Governmental agencies are but the instruments, and officers but the servants, to do the will of the people. Quite different is the theory of the Church's organization. Doubtless to many of your readers to declare the Church's doctrine of God's Supreme Authority, reaching downwards through the Sacrament of Holy Order to the Priesthood; and thence again downwards, through the Priesthood to the people in other Sacraments—to elaborate this argument, I say, would seem an affront to their intelligence. Yet the average member of the average parish has absolutely no conception of this theory. Either because of the failure of the clergy to instruct, or his own indifference to instruction, he is in equally blissful ignorance of other fundamental Christian dogmas.

The *argumentum ad hominem* is the weakest of all arguments. Yet two instances will serve to demonstrate the truth of what I say. I recently heard the senior warden of a parish, and a delegate to diocesan convention, defend his right to insist on the "discharge" of his parish priest on the ground that when his "hired man" ceased to give him satisfaction he always "fired" him! Again in another diocese a prominent layman, and a member of his diocesan convention, asked his Bishop in my hearing what was meant by "Reservation"!

And these are the men who elect delegates, and who are themselves elected to General Convention! These are the men on whom we partially rely to shape the destiny of the American Church, and to interpret and make its rubrical and canonical law! Is it any wonder that the history of our General Conventions is the history of how not to do things? Is it any wonder that the two great reform measures of the last Convention—the divorce canon, and the change of title—were defeated?

Sometimes the Bishops, recognizing an especial urgency, put forth, for the guidance of priests and people, a "Pastoral Letter," dealing with some doctrine or practice. But they know full well that the "Pastoral" is extra-legal, and depends for its efficiency solely on the loyalty of the clergy to episcopal authority. Full well they know, too, that to get the terms of such a Pastoral adopted by General Convention would require years of effort, with a good probability of ultimate rejection by the "Lower House."

Instead, therefore, of paltering with a reduction in numbers of the House, which after all would only result in temporary relief, why not go to the root of the matter and eliminate lay representation entirely?

A word in conclusion: Do the distinguished laymen from New York expect the Church to take seriously their proposition to make the population of the several dioceses the basis of representation? The suggestion has a suspicious resemblance to a modern "Reorganization" prospectus where "control is to be vested in the Preferred Stock."

Yours truly,

Denver, Col., April 30th, 1906. HENRY B. ELY.

A REGRETABLE INCIDENT.

To the Editor of The Living Church:

THE vast majority of people accept as true all statements appearing in the secular press concerning religion, as far as those statements have to do with the standard of faith of the Church in which the statements are made. One cannot be too careful in speaking publicly, nor can one be too careful as to whom he invites to address a congregation. I do not refer to the Rochester affair in which we have a priest of the Church on trial for denying the Virgin Birth, which is a cardinal doctrine of the Christian Church, but to the many instances in which clergy and lay people are distressed and disturbed by certain utterances, entirely foreign to the whole spirit of Christ and to the doctrine of the Church of Christ, which are delivered in some of our churches.

Will you kindly reproduce the following from the New Orleans *Picayune,* a secular newspaper of wide circulation:

"MISSIONARIES NOT WANTED.

"KANSAS CITY, MO., April 30.—A Brahmin missionary to America, Marayan Krishna, filling the pulpit of All Souls' Church, Episcopal, in this city, by invitation last evening, said in the course of a talk:

"'We're overstocked with Christian missionaries. Ninety per cent. of those we have are senseless. Furthermore, we don't want your religion and your Holy Book. We have more religion of our own than we know what to do with—a surplus that we would like to export. So I pray you Americans, keep your so-called missionaries at home. If you want to Christianize us, send us some men that are qualified to teach philosophers that know their own scripture. Until then the vedas, our four books of philosophy, are good enough for us.

"'Show me a country where missionaries have been that is prosperous; it does not exist. There were no famines, no plague in India before the English invasion. I am here in the interests of India for India, not India for England.'

"During these remarks some members of the congregation left the assembly, and the Rev. Charles Ferguson apologized for Marayan Krishna's statements."

This telegraphic dispatch has gone the rounds of the secular press of the whole country to the great injury of the Church. The apology of the Rev. Charles Ferguson can not remedy the matter. If I invite a Baptist preacher to preach in my church, I have no guarantee that he will not indulge in expressing the Baptist heresy concerning infant baptism, or if I invite a Unitarian preacher I ought not to be surprised if he denied the Virgin Birth of our Blessed Lord, or if I invite a Brahmin priest that he will not deride the necessity of being taught the truth as it is in Jesus.

It is true, of course, that the Book of Common Prayer fully sets forth the position of the Church and is a protection for the faith once delivered unto the saints, but cannot the Church in some way protect herself from the injury done her from these printed telegraphic reports of the contradiction of Christian truths from supposedly Christian pulpits? In these days of telegraphic reports, the widest publicity is given to pulpit utterances when they are novel, and to preaching when it is contradictory to the standards of the Church in which such addresses are made.

I, for one, cannot explain nor find any justification for, a missionary for heathenism being invited to address a congregation of Christians in an Episcopal (?) church, nor Christian people being instructed in an Episcopal (?) church, by a representative of heathenism on invitation of a Christian priest to cease sending to heathen lands the Holy Bible and missionaries for Jesus Christ to convert the heathen to Christianity. I find the Rev. Chas. Ferguson's name as associated with Kansas

City, but cannot locate All Souls' Church. Perhaps some of the clergy at Kansas City may be able to set the New Orleans *Picayune*, and other secular newspapers, right in this matter, if the report be incorrect. Respectfully,

St. Anna's Church, New Orleans. E. W. HUNTER.

THE DISTORTION OF HISTORY.

To the Editor of The Living Church:

THE D. A. McKinlay Co., of New York, are putting out a book called *Makers of History*. Judging from the following passage from Vol. XVI., the author is indeed a maker of history: "He wished the pope to annul the marriage; and because the pontiff refused, and all the efforts of Henry's government were unavailing to move him, he abandoned the Catholic faith, and established an independent Protestant Church in England, whose supreme authority would annul the marriage." If that is not a new fact in history, what is it? A year or more ago, I wrote you in regard to a book called the *Century Book of Facts*. From letters which I received from the publishers, the publication of my letter did good, for in one letter the president of the company said: "As a result of that letter we have lost hundreds of sales of the book." Now let every Churchman, Bishop, priest, deacon, and layman who reads this, address a letter to the D. A. McKinlay Co., New York City, protesting against the circulation of any book which so flagrantly distorts history. Unless Churchmen insist that these so-called historical books be made absolutely correct in their statements concerning the Church, of what use is it for the clergy to go on teaching the truth when these so-called historical publications are continually asserting the contrary? It is a fact that the average man will accept the statements found in these publications before he will accept the truths taught by the clergy. The one thing left for us to do is to protest, and protest emphatically and continue to protest until the truth is triumphant. W. M. PURCE.

McLeansboro, Ill., April 30, 1906.

RENDERING THE PSALTER.

To the Editor of The Living Church:

IT may be interesting to the writers upon this subject, whose letters were published in your issues of January 20th, February 24th, and March 10th, to know that the method they advocate was put into practice by the present writer about the time their letters appeared, but quite independently of them. It was not my good fortune to see their letters until toward the end of March, but at the beginning of Lent the antiphonal *division of each verse between minister and people* was begun in a small congregation in which it is my privilege to minister. It bears the name of St. David's. What name could better be associated with the proper rendering of the Psalms?

There are many doubtless who have been long familiar with this method in reciting the 51st Psalm in the Penitential Office. This suggested to me the thought of applying the same method to the reading of the Psalter, and having tried it at one service, it was found so successful that we have since continued it. It was therefore with the greatest pleasure that I learned from the letters in THE LIVING CHURCH, when I was so fortunate as to see them, that others were adopting and advocating the same method, and I experienced the feeling that the Ruler of coincidences was moving men's minds in widely separated places simultaneously to desire, and to make trial of, this way of "Rendering the Psalter."

It appears to me likely that the prevailing method of reciting the Psalms *alternately verse by verse* is not a correct but a mistaken following of the ancient method of antiphonal singing. I should like some one who is familiar with the history of the Psalms in Hebrew and Christian worship to give us some information on this point, in your columns. It is my impression that the present division into numbered verses was the invention of mediæval textuaries and translators. Certainly the structure of the Psalms favors the view that they were originally intended to be sung antiphonally, not by alternate verses, but by *parallel clauses balancing one another within the same verse.*

By a little careful reading anyone can see for himself how, speaking generally, in each verse the first part ended by the colon (:) is answered in the second part by a repetition of the same thought in different words, by a similar thought, by an antithesis, by a reason, by a climax, or by an unvarying refrain as in Psalm cxxxvi.

Sometimes the pointing in our Psalter is incorrect and clumsy, but that does not affect the correctness of the general principle represented by the use of the colon to divide each verse into two balancing parts. When we remember that this long lost secret of Hebrew poetry—its parallelism—was only discovered by Bishop Lowth more than a century after the last Authorized Version of the English Bible was published in 1611, it is not unreasonable to suppose that the practice of reciting the Psalms by alternate verses may have originated in a desire to keep up the tradition of the ancient antiphonal singing, after the true method of responsive parallelism within each verse had been lost and forgotten.

But the practical result of a method is after all the test of its truth—as it is of a prophet's teaching.

So let this new-old method be tested in actual use. By its fruits let it be known to be true or false. I believe that it will make its way and will make the Psalter a new book to our people by the freshness of meaning and the beauty that the revealing of the secret of its mysterious poetic charm—its parallelism—will give to the old familiar and beloved words.

But the priest or deacon must take the trouble to explain to his people this principle of parallelism, when he asks them to change their method of reciting the Psalter with him.

If the people get to understand the parallelism of the Psalms and read a few times according to this fundamental principle of their structure, I am convinced they will never desire to return to the old unmeaning and mechanical way of reading by the alternate numbered verses. They will feel how much the force and beauty of the Psalms is increased by paying attention to the now generally unknown secret of their structure, and they will take delight in making response in their parallel clause to the clause read by the minister. The method advocated will undoubtedly promote a more intelligent and a fuller appreciation both of the form and of the meaning of the Psalms.

It will also, I believe, effect a marked improvement in dignity in the reading of the Psalter. This is an important consideration, for we are all familiar with the straggling and uneven reading of the people, even in a small congregation. Some read fast and some slow and the beauty of the verse is utterly marred by the failure to keep time together. But the shorter the portion read at one time, the less opportunity there will be for this scattering reading, this confusion of voices, and the less noticeable it will be. Moreover by a little trouble, by a few words of suggestion, it would be possible to get the people into the habit of reading evenly together the half-verse, when it might be difficult for them to keep together in reading whole verses.

Another advantage of the proposed method is the increased alertness of attention that the response in the middle of the verse requires, and produces in the congregation. A greater vivacity is thus given to the reading of the Psalms, and if care be taken not to read hurriedly, it will be at the same time dignified and lively.

I believe that if this way of reading is put in operation in our Sunday Schools, it will interest the children in the Psalms far more than we have ever succeeded in doing hitherto.

Yet another advantage is the ease with which the Psalter may be recited by memory in this way. The first part of the verse will readily suggest its parallel couplement to the mind of a person who gets a little familiarity with the Psalms read in this way. Thus the want of a Prayer Book will not prevent a person from joining in the response to the minister. Nor will the blind have so hard a task to learn to take their part in the Psalter. Anyone with the aid of a friend can test for himself which is easier—to recite by memory verse by verse alternately or to respond with the parallel clause in the same verse to a clause read by another.

Bishop Hall in his *Notes on the Use of the Prayer Book* (p. 22), says that in the chanting of the Psalter in some English Cathedrals, the method of singing alternately by half-verses is observed.

The time seems ripe for the adoption of this method in reading the Psalter. When the same idea occurs to different minds in different places independently of one another, as this has done, it is a sign that God means it at least to be brought to people's attention. We are all familiar with the fact that the great discoveries seem often to have occurred to different minds about the same time. The time was ripe for the discovery or invention, and more than one man was led in the

Providence of God to the knowledge of it. So I feel that the time is now ripe for what I believe to be not a new thing, but a return to the observance of the structural character of the Psalms in our public reading of them.

This method is now directed to be followed where selected verses from the Psalms are used as versicles and responses in Morning and Evening Prayer, and in the Litany. Why should it not be followed in the reading of the complete Psalms?

SS. Philip and James' Day, 1906. WM. L. GLENN.

POSITION OF THE BISHOP OF CENTRAL NEW YORK.

To the Editor of The Living Church:

IN addressing the convention of the diocese of Central New York last June, I took occasion to make known my position with regard to the attitude of Dr. Crapsey, and though no name was mentioned, it was thoroughly understood.

I have been surprised, therefore, to learn that in more than one newspaper the statement has recently been made, that Bishop Walker was the only Bishop in New York State who would have allowed the prosecution of the aforesaid priest; and one of my clerical friends in Western New York has appealed to me to declare myself, and to stand by the brethren in that diocese who are bravely struggling to maintain the integrity of the Faith. Certainly nothing could be more congenial to me than to do so, for I sympathize with those brethren with all my heart and with all my mind. But it seems hardly necessary for me to say anything new, as it will be quite sufficient to repeat what was said nearly eleven months ago, as follows:

"The Church at large has been recently much disturbed by defections from the Christian Faith as contained in the Apostles' Creed, on the part of some of the clergy. It has heretofore been publicly proclaimed that the 'ethical' thing for a clergyman to do, if he loses his faith, is to stay where he is, and let the Church put him out if it can. I believe that most men will find it impossible to understand the state of mind which such a position discloses. We live in a free country, where men can preach what they please, provided they do not instigate rebellion, provided also they have not solemnly bound themselves to preach a certain form of truth. But when a man stands up before God and the Church and promises to conform to the doctrine of Christ as this Church hath received the same, and when he constantly repeats his adherence to that faith in the service of the Prayer Book, and then goes into his pulpit and denies the simplest, plainest, most incontrovertible statements of that doctrine, and tries to induce other people, the people whom the Church has committed to his care, to make the same denial, and still holds on to the position which he gained by his promise of conformity—the law of the land may not touch him—the Church in the laxity of her discipline may let him go on—but he may rest assured that the large majority of his fellow citizens will fail to recognize the honesty of such a proceeding. And there is no need of any man putting himself in such a compromising position, in a country where there is a sect ready-made for every intellectual vagary. The Protestant Episcopal Church believes the Apostles' Creed in its natural sense—if any man does not believe it, he can easily go where he will find those that agree with him, and need not wear a livery which proclaims him false. And if the Church herself cannot preserve the faith once for all delivered to the saints, she becomes recreant to her trust, she loses her character, and is no longer worthy of our allegiance."

Utica, N. Y., May 2, 1906. CHAS. TYLER OLMSTED,
Bishop of Central New York.

CORRESPONDENCE SOLICITED.

To the Editor of The Living Church:

WILL you kindly grant me the privilege of making the following request in THE LIVING CHURCH?

I would like to correspond with any clergyman or student in Holy Orders who might be willing and free to come to Sitka for the summer months this year, and conduct the services in St. Peter's-by-the-Sea during my absence.

The duties would be light and it has occurred to me that a clergyman needing a change and rest would be very glad to avail himself of such an opportunity; while I can assure him that he would undoubtedly find in Sitka, the desirable rest and recuperation; at the same time he could materially help us without much labor on his part, and yet with very great satisfaction to himself.

I can only promise transportation and living expenses.

Further I would like to correspond with any nurses who would be willing to volunteer for work in Alaska.

Yours faithfully,
Seward, Alaska, April 4, 1906. P. T. ROWE,
Bishop of Alaska.

PAGANISM, ANCIENT AND MODERN.

To the Editor of The Living Church:

ONE reads with amazement the letter of Bishop Grafton, entitled "Prayer During Trial," in the issue of April 28th of THE LIVING CHURCH. It is not its panic-stricken temper, its wail against Broad Churchmen which confound. These may pass unchallenged. It is the polytheistic litany which he borrows from 1544 to put upon the lips of twentieth century Churchmen.

Christian monotheism has always been a difficult creed for the average mind. The Bishop of Fond du Lac is apparently a polytheist. We lament the anachronism.

If Bishop Grafton will permit the choice, many of us prefer, if we must utter a pagan prayer, one of those beautiful petitions of Socrates addressed to "Pan and all the other gods." This whine to "St. Mary, Mother of God, all the Holy Patriarchs, Prophets, Apostles, Confessors, and Virgins," halts pathetically in comparison. The Greek pagan had the merit of dignity and spiritual poise.

It is almost amusing, were it not tragic, to see an American Bishop tumbling into heresy while casting missiles at heretics and storming heaven in behalf of the Faith once delivered. Some of us were taught to reverence the twenty-second article of religion. It is too late to teach American Churchmen to pray to St. Mary, Mother of God, Saints, Prophets, and Virgins. Since that litany, which the Bishop quotes, was written, nearly four centuries have gone and the times, we believe, have changed for the better. Broad Churchmen pray that the Holy Ghost may continue to lead us to increasingly better things.

May I suggest that it is just such disloyalty to the spirit of the Prayer Book, its rubrics and articles of religion as the Bishop of Fond du Lac displays in this letter, that has given the cue to Broad Churchmen, who may also wish to make reservations, interpretations and test the elasticity of the letter. We welcome, perhaps, more eagerly than we ought such instruction.

Respectfully yours,
St. Paul's Rectory, Milwaukee. WM. AUSTIN SMITH.

CHURCH OF THE ADVENT, SAN FRANCISCO.

To the Editor of The Living Church:

THE tender and most generous sympathy from so many friends has affected me profoundly and goes far to compensate our loss and distress. A number of people have written to ask just *what* they can do, and I am now asking room in your columns to state definitely our needs.

The Church at large here needs ready money. There are many of our people homeless and they have to be taken care of for a little while. Six of our churches—St. Luke's, St. Peter's, the Good Samaritan, St. John's, and the Advent—have been destroyed. Two—Trinity and St. Paul's—are temporarily condemned as unsafe. The ruins have to be cleared away and in one or two cases it may be possible to cover the standing walls with a roof. In other cases it will be necessary to rebuild or to adapt halls, for temporary use. The churches have some insurance, but it is not much. Payment is uncertain and, if it is made at all, it will come only after delay. The money is needed at this immediate present.

The heaviest pinch, I anticipate, will come on the salespeople who were employed in stores that dealt in fine things for the rich, especially the women; and on woman stenographers. If any one can find openings for women of refinement, who have been working in places like the Woman's Exchange or in book and art stores, and for stenographers, they could help by letting me know. Of course women engaged to fill these positions would be required to furnish best references both as to character and ability.

Coming now to our own affairs, the Church of the Advent lost everything. If we receive our insurance, we shall have, after our debt is paid, about $4,200. Of course we shall have a new Church of the Advent. It may not be so costly or so beautiful as our old church, but it will stand as a lasting expression of devotion from a flock that was faithful through trial and suffering, and a sacred memorial to the brotherhood of the faithful in the unity of the Incarnate Life. This to me will make the new church beautifully significant. It will speak very definitely of the messages of sympathy and love from those

[*Continued on Page* 56.]

VIEWS OF DAMAGED CHURCHES

GRACE CHURCH,
CORNER STOCKTON AND CALIFORNIA STREETS, REV. D. J. EVANS, RECTOR.

THE CHURCH OF ST. JOHN THE EVANGELIST,
CORNER FIFTEENTH STREET AND JULIAN AVENUE, REV. L. C. SANFORD, RECTOR.

IN SAN FRANCISCO, CALIFORNIA.

CHURCH OF THE ADVENT,
Eleventh Street, near Market Street, Rev. Chas. N. Lathrop, Rector.

ST. LUKE'S CHURCH,
Corner Van Ness Avenue and Clay Street, Rev. B. M. Weeden, Rector.

CHURCH OF THE ADVENT, SAN FRANCISCO.

[*Continued from Page 53.*]

who before were strangers, who I feel are now dear friends. It will mark to me a new life in deeper recognition of the reality of the unity of the Body of Christ.

I have asked the Rev. Herbert Parrish, O.S.B., sometime rector of the Church of the Advent, whose address is Fond du Lac, Wis., to take charge of the building fund for our new church. Any money sent either to him or to me will be personally acknowledged by me and will be properly recorded in the permanent records of the parish.

In answer to a number of inquiries, I am going to say definitely what articles we need most:

A silver chalice and paten, the paten to be a simple disc, without any raised rim, and to be absolutely plain, without engraving or chasing; the chalice also to be plain with only a small cross cut on the base. Any lettering should be on the under side of the base, not on the outside. Cruets and lavabo bowl, alb, amice and girdle, corporal, purificators, lavabo towels, one pair brass candlesticks and candles, box for wafers, brass altar cross, a record book (largest size) for Church records, firmly bound and of such standard size that when it is filled others of the same size and appearance can be obtained. I am keeping my records now (and I have several baptisms from among those who were injured in the earthquake), on the front page of my Prayer Book. Sets of vestments—chasuble, maniple, stole, chalice, veil, and burse, white, green, black, red; one missal (preferably Percy Dearmer's); one missal stand; one thurible and incense boat.

In order to guard against possible duplication, I will ask our benefactors kindly to write to Father Parrish, stating their purposes, and to wait for a reply before sending the articles.

We have to begin at the very beginning and I am anxious to start right, and to have our articles, while of the simplest materials, of such quality and design that they can be lasting memorials in the years to come, of the sympathy and love from distant neighbors that has done much to make this calamity a beatitude.

So far as I have been able to find, not one of our parishioners has been killed or injured. The reports are still incomplete and many of my people have not appeared yet, but I am thankful for this much. Yours faithfully,

CHARLES N. LATHROP,
Rector of the Church of the Advent.

BISHOP OF FOND DU LAC'S REPLY TO DR. WILMER.

To the Editor of The Living Church:

YOUR correspondent, Dr. Wilmer, objects, as I understand him, to the authority I assigned to the Thirty-Nine Articles and the rules I gave for their interpretation; and said he had regarded the Church as taking up the position that the Nicene Creed was a "sufficient statement of the faith, leaving the rest to liberty" of private opinion.

I must here state that I was not, in referring to the Articles, speaking to the laity, but to the clergy. All that the Church requires of a layman on admission by Baptism into the Church, is belief in the Apostles' Creed and acceptance of the Church's system. But a clergyman is not taken in as a scholar to be a learner, but as one already taught and pledged to teach the faith as this Church has received it.

As a guide to uniformity and peace, the Church set forth the Articles. They are not creeds or professions of the Faith. They deal with only a limited number of subjects and questions. The clergy are not obliged to say they hold nothing more and nothing less. They are, however, bound not to deny in their teaching the theological statements of the Articles taken in their original and technical meaning.

Now as to their interpretation. As it is legally to be presumed that the Church does not intend to contradict herself, the Articles must be construed and interpreted in connection with the Ordinal and Prayer Book. This is the law of construction applicable to all legal documents, the parts of which must be construed in harmony with each other. In the Church herself, through her courts, and House of Bishops as a final court of appeal, lies the adjudicating and interpretating power.

Your correspondent very fairly asks, whether it is not also to be presumed that the Church will not contradict the Word of God and human reason within its proper province? We agree with him that such should be the presumption. In the application of this presumption, however, the relation between the Church and her Holy Scriptures should be remembered. The Church is the authoritative teacher, the Bible corroborates her teaching. It is to be presumed they agree together. Enlightened by the Holy Spirit, those within the Church, see that such an interpretation can fairly and honestly be placed on Holy Scripture and on the Church's decrees as to bring them into harmonious accord. It is the same in respect to human reason acting within its province and the sphere of divine illumination which is the Church or mystical Body of Christ. The natural man, aided by prevenient grace, may be brought to the Church, but only when incorporated into it as a living member can he know the Truth embodied in the Incarnate God.

Now in opposition to this view—that the Church's teaching and Holy Scripture are to be construed harmoniously together, on the admitted ground that the presumption must be that the Church, according to her expressed intention, teaches in accord with it—Dr. Wilmer contends that the statement of Christ's Ascension in Article V. flatly contradicts both Holy Scripture and reason. Our contention is that if such a construction can fairly be put on the Article as will show it to be in accord with Holy Scripture, that is the construction we ought to put on it; and is one the spiritually illuminated reason can accept.

Let us see if we cannot do this.

First we notice Dr. Wilmer's objection that the Apostle (I. Cor. xv. 50) says, "Flesh and Blood cannot enter into the Kingdom of Heaven," and so Christ, with His human Body, has not done so. The doctor has unintentionally, as we sometimes do, misquoted the text. St. Paul said, "Flesh and Blood," that is common bodily human nature, "cannot *inherit* the Kingdom of *God*." Of course it cannot. But this is very different from saying Christ has not entered heaven with the Body which was born of Mary, which was crucified, which rose from the dead, and in which He ascended.

Again. The Doctor argues that the plain sense of the words of Article V., "postulate a local transference through space to a world which lies in a definite direction from the earth." But the words do not necessarily involve any such meaning. The Article simply says, "He ascended into Heaven." Now the term "ascended," does not mean to go from one locality to another locality in the material universe, for such a movement could not be properly described as an "ascension," seeing that no one point in it is *higher* than any other. Christ has not taken His Body to some distant star. But He has taken that glorified Body into the Right Hand of Power and has become the centre or Sun of the new spiritual organism which is His Church. Where He is, is heaven. Thus the Article in saying, "Christ ascended," says nothing that contradicts Holy Scripture or reason.

Dr. Wilmer, and we speak of him with all respect, thinks that in the statement in the so-called "Quadrilateral" that the Nicene Creed is a "sufficient statement of the faith, leaving the rest to liberty," we find a reconciliation between the two enemies of progress. Others have perhaps thought the same. But the Quadrilateral was not a statement made by the Church to her own children of what she held, but was an offer made to wanderers from the fold, on the basis of which she was willing to enter into negotiations for their return. It came to naught. The offer, however, in no way affected our teaching as part of the Catholic Church, in bearing witness to the Faith once delivered.

In saying all this, I recognize with your correspondent the need of a reconciling principle between a legitimate progress and an immovable conservatism. The two principles, if reverently we may so say, are found in God Himself. He dwelt in an eternity of solitariness in His own being. Here we have manifested the conservative principle. Yet He did create. Here is the principle of innovation and progress. His Church preserves the two in wisely balanced order.

There can be true progress in Biblical criticism, in theological definitions, in philosophical explanations, in the beauty of worship and ceremonialism. I am not opposed, nor is any Catholic Churchman, to any of these forms of development. But there is this limitation. Since God is not only a Living God, but a God of Truth, what He has once declared to His Church and has been witnessed by the common consciousness of those in His mystical Body, must be true. It cannot be contracted or set aside. To hold otherwise, as those do who, on the theory of new developments and modern scholarship, deny articles in the Creed, like the Virgin Birth or Resurrection of our Lord's crucified Body is to make God a lying God.

Our Lord is not a lying God, but He is a Living God. We see this in the way He guards the faith, overrules events, confounds heretics, revives Churches, restores the Religious Life, and as in His love and mercy He has restored the faith and worship of the Anglican Church. C. C. FOND DU LAC.

THE CASE OF KING'S CHAPEL.

To the Editor of The Living Church:

WITHOUT at all intending to controvert, or deny anything that Mr. Geo. C. Cochrane says in this matter, I wish him to give his authority for his statement that Bishop Provoost gave Dr. James Freeman permission to omit the Athanasian Creed from the Liturgy, in the services of King's Chapel, Boston. I ask for his authority, not to deny the statement, but because, upon its face, it seems to contradict the account of the matter given in White's *Memoirs of the Colonial Church*, page xlvii., where the permission is said to have been granted by the "proprietors." Bishop Provoost does not appear to have had jurisdiction at any time in Massachusetts, and could hardly have given permission to omit any part of the Liturgy, certainly not with any canonical or binding authority. Moreover, Bishop Provoost was not consecrated until 1787 and so could not give Dr. Freeman permission to omit the Athanasian Creed in 1783, that is as Bishop Provoost. The truth seems to be that the King's Chapel was stolen by the majority of "the proprietors" in 1785, the vote standing twenty-four to seventeen. It does not appear that the twenty-four were ever Churchmen at all in any true sense, or that they had any moral, or satisfactory legal right to hold possession of the property, or to change the principles under which the property was acquired. During the troubled times of the Revolutionary period, when a majority of the true proprietors of King's Chapel were forced to move away from Boston, the ownership of the property was changed; and the principles of King's Chapel were revolutionized bodily in 1783.

Moreover, to this day King's Chapel is receiving money to which it has no moral claim; namely, the third part of the proceeds of the money devised by a certain Mr. Price, in Colonial days, for the establishment of what were known as the Price Lectures, for the benefit of King's Chapel, Christ Church, and Trinity Church. I was present, as a lay delegate from St. Stephen's Church, Lynn, in the diocesan convention of 1861, I think, when the subject of King's Chapel's right to share in the income of that fund was discussed at length. Massachusetts was "Evangelical" at that time. There was, as I remember the debate, a unanimous agreement on two points, first, that King's Chapel had no moral right to share in the income of the Price Lecture fund; but again, that it was inexpedient to enter suit at law to deprive it of its share. It would be too costly, and doubtful as to legal results to do so. Bishop Eastburn concurred in this view of the case. Looking back on that debate of forty and more years ago, it would be a close question in morals to decide, whether King's Chapel, at that time, did not have as clear a moral right to share in the proceeds of the Price fund as Trinity Church has to-day. It is a far cry from the Evangelical Churchmanship of Eastburn and Vail, in the sixties, to the Liberal Churchmanship of Lawrence and Worcester of to-day. Speaking of that convention of 1861, it has always been an interesting memory to me to recall that it was the only High Church convention that was ever held, I think, in Massachusetts, and that I myself had the honor of being a member of it. We caught the Evangelicals napping that year. But, ah me! they rallied in force the next year and swept us off the board.

JOHN WILLIAMS.

Omaha, May, 1906.

IN DEFENSE OF THE BISHOP OF FOND DU LAC.

To the Editor of The Living Church:

IT would seem to be superfluous to defend the Bishop of Fond du Lac from the charge of heterodoxy. But some are disturbed when such charges go unchalenged.

The conclusion of your correspondent that the Bishop does *not* believe the records of Genesis is not true. It was acknowledged that the story of creation as given in the book of Genesis is not now generally understood as formerly. But neither interpretation has ever been required as of faith. The order of creation as there set forth is evidently true. Geology, as stated, seems to verify it, and the sequence from lower to higher is the natural requirement, since the higher orders subsist upon the lower.

This order was not denied by the Bishop of Fond du Lac, and the effort to prove its reasonableness, and that the Bishop was wrong, was entirely aside from the previous discussion.

Grafton Hall, Fond du Lac, Wis. B. T. ROGERS.

AN UGLY COUSIN.

ALL the world loves a lover, it is said, and it is possible that all the world is ready to sympathize with or, at any rate, to pardon the unconcealed pangs of jealous love wherever such love is found, whether in a *fiancé* whose Dulcinea is flirting with a rival; or a wife whose liege lord has praised another woman's housekeeping; or even a "second-best" baby watching the fondling of a more recent arrival.

But jealousy has a kindred failing that is so far from having any expressed that those possessed of this despicable devil are fortunate if not allowed to see the contempt with which they are regarded by those about them.

"Envy, Hatred, Malice, and all Uncharitableness"—these four are devils still abiding in communities calling themselves Christian; and, of these, the oftenest to be met with is envy.

Those who have read *The Heart of Mid Lothian* will remember that it once invaded the quiet manse of which good Jeanie Deans was mistress; whereupon, seating herself on a stool in her bedroom—in this instance literally "a stool of repentance"—Jeanie said to herself: "I will not leave this room until I am in a better frame of mind."

And, though Lady Staunton's letter lay in full view, dilating on the writer's wealth and social success, so determined was the country minister's hard-working wife that in a very short time the demon was cast out, and Jeanie was herself again.

Quite as much at home in palace as in cot is this ugly little imp, to whom careless speakers and writers so often give the name of jealousy. Thus we read in history that it was because of Elizabeth's *jealousy* that the pretty head of Mary Queen of Scots was taken off. It was because of nothing of the kind. Elizabeth Tudor, whose big supply of brains was by no means equalled by her share of the nobler virtues, had been possessed of a devil for many years, and that devil was envy of her Scotch cousin's grace and beauty. It was useless for her to assert (as history has it that she did) that she herself was the handsomer of the two women, when she knew that all the artists of the day were of a different opinion. If Mary had been her rival in the affections of Leicester, then jealousy might really have been the cause of mercy being refused to the imprisoned queen; as it was, the vile little demon, whose work it was that the headsman did *his* work, was only Jealousy's disreputable kinsman, Envy.

Men and women are jealous in matters of affection; jealous of their rights and privileges; but it is envy that makes life a burden for Mrs. A—— because Mrs. B—— has a velvet carpet in her drawing room, while she has only a brussels. It is envy that makes Miss C——, who is thin and dark, speak of the plump, auburn-haired Miss D—— as "that fat, red-headed thing."

It is a humiliating fact to confess, but this little imp of darkness sometimes invades even the church, climbing into the choir, and taking such possession of some of the men singers and women singers that one is disposed to believe them when they declare out of church that they would rather listen to cat-concerts on the back fence, than to the metallic notes of the choirmaster's pet soprano, or to the howling of that pompous basso.

It was the ugly cousin, not Jealousy itself, that prompted the young wife, married to her heart's choice, to say in a stage whisper, when she saw a girl belonging to her former set going to the altar with the richest man in the community, and observed the bride's glorious jewels: "She has out-married us all!"

Whether such a devil as Envy may be cast forth only by prayer, the devil-possessed must determine for themselves; but certain it is, that until such casting forth has been accomplished, there can be no real building up of Christian character.

C. M.

THE ONE MISERY of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.—*Alexander MacLaren.*

I HOPE YOU will learn, what I am always hoping to learn, to rejoice in God continually, knowing that He is really ordering all your circumstances to the one end of making you a partaker of His own goodness, and bringing you within His own sympathy.—*Thomas Erskine.*

LITERARY

MISSIONARY.

The Light of Japan. Church Work in the Dioceses of South Tokyo, Osaka, and Kiushiu, under the Church of England. Compiled by A. Arnold, Associate of the S. P. G. in the Diocese of South Tokyo. With an Introduction by the Bishop of South Tokyo.

The Church Missions Publishing Co., New York, have just issued a book on Church Work in Japan, written by one of the English missionaries. It is entirely taken up with the work done by the English Church in order to show what is being done in that country by the English missionary societies. It well supplements the book written by the Rev. Dr. Abbott, in which he gave a full account of the work done by our Bishops. The two books together will give one who wishes to know about all the work done in Japan under the auspices of both the English and American Churches, a good idea of what they are doing. These books should be in the libraries, accessible to the members of the Woman's Auxiliary, in particular.

Samuel J. Mills, Missionary Pathfinder, Pioneer, and Promoter. By Thomas C. Richards. Boston: The Pilgrim Press.

This is a very interesting life of a man who was one of the first to arouse interest in Foreign Missions among Protestants in this country. He was instrumental in founding the American Board of Commissioners for Foreign Missions, and the American Bible Society. He was a graduate of Williams College in 1809 and a student in the Andover Seminary. He went on two long missionary journeys in the South and West, and died on board ship returning from an African mission in 1818. He was a minister of the Congregational body; but was influential in promoting missionary enthusiasm among all the different Protestant denominations.

DOCTRINAL.

Confession and Absolution. An Investigation of the Teaching of the Bible and Prayer Book. By the Rev. Alfred G. Mortimer, D.D. New York: Longmans, Green & Co. Price, $1.00 net.

No one in the American Church is better able to discuss this subject than Dr. Mortimer; for he has practised Confession himself for forty years and for more than thirty years has administered Absolution to thousands of penitent souls. The treatment of the subject is popular. Persons who are not accustomed to use the Sacrament of Penance are specially addressed; and practical explanations, and answers to objections, are made.

Dr. Mortimer is strictly loyal to Anglican standards, and does not at all approve of enforced Confession; but he simply shows that it is a privilege bestowed on the Church by Christ Himself, and one which has been found helpful by thousands of penitent souls in England and America.

FICTION.

Old Washington. By Harriet Prescott Spofford. Boston: Little, Brown & Co. Price, $1.50.

Mrs. Spofford has given us, in this new book, delightful sketches of life in Washington just after the Civil War. Conditions were very different then from what they are now; and it is a real pleasure to read of the by-gone days, and the Southern people, who had seen better days, the old black mammies, the politicians, and all the rest. There are five short stories, which are strung together by a cord of relation, so that in one way the whole book is one tale.

POLITICAL ECONOMY.

Municipal Ownership in Great Britain. By Hugo Richard Meyer. New York: The Macmillan Co.

Great Britain has a record for venturesome investments at home and abroad. Her engineers, chemists, and electricians had been among the most ingenious and fertile contributors to the world's progress up to 1870. Since that time she has fallen behind in the development of the great public interests, such as gas supply, electric lighting, and municipal transportation. The reason is that the action of the public authorities in the control of "natural monopolies" has discouraged private enterprise and crippled inventive genius. The United States has far outstripped the mother country because she has given free scope and offered splendid rewards to individual initiation and private adventure.

Such is the line of argument of Professor Meyer, and he is confident that he has demonstrated the fact that we have no ills that call for any heroic treatment of the public service industries as different in any way from ordinary trading and manufacturing ventures. Professor Meyer should remember that British capital has found a rival in the free capital now held in the United States, that our virgin country has yielded up vast stores of wealth, which have stimulated and quickened every form of activity, and which would have done so under any conditions of ownership; and that the natural conservatism of the English character has made the pace over there less rapid than in the United States and that it would have done so in any case. The inventive ability of the English is not exhausted, but is even now indicating its persistence and pre-eminence, perhaps at the moment especially, in the fields of pure science. It is a doctrine to be unceasingly protested against that the great discoverers of the principles and methods which have benefited mankind are prompted, like the hustlers of the market place, by greed of gain.

The experiences of Glasgow, Edinburgh, Birmingham, Nottingham, Manchester, Leeds, Liverpool, Sheffield, Bristol, and the greater London are cited by the author to show that English cities confess their incompetence to undertake a new industry, such as electric lighting, because they have left it to private enterprise to initiate it with an option of purchase perhaps, after a term of years. It is hardly necessary to plead the different attitude toward novelty in Great Britain which exists in every sphere of thought and action for a course of such wise prudence. Those who believe that the great power which is wielded by the public service corporations and which has corrupted the springs of our political life would be far less dangerous if it were openly exercised by government (which seems the probable event sooner or later), must recognize that the stimulus given in the United States to a group of "unusual imagination, daring, power of persuasion, and executive ability" has gone too far and too fast. Its effect has been undoubtedly to promote a feverishly hasty progress, through the violent haste of this group to get rich, conferring incidentally seeming benefits upon the public; benefits dearly purchased perhaps since this gifted group still has full swing to employ the same "imagination, daring, power of persuasion, and executive ability," with which they have monstrously over-capitalized their rewards, in adding to this over-capitalized stock billions and trillions of water, to be swallowed one of these days by the public. Perhaps these coming events have been wisely foreseen and provided for by our British cousins.

Of course there may be those who will not read Professor Meyer's book backwards in this sense, but who will be able to take it seriously. At all events, it is well worth reading as a vigorous, concise, and presumably honest argument.

MISCELLANEOUS.

Famous Introductions to Shakespeare's Plays. By the Notable Editors of the Eighteenth Century. Edited with a Critical Introduction, Biographical and Explanatory Notes by Beverly Warner, D.D. New York: Dodd, Mead & Co. 268 pp. Price, $2.50 net.

In this volume Dr. Warner has gathered together the introductory and critical comments of the most famous Shakespearean editors and critics, including Heminge and Condell, Nicholas Rowe, Alexander Pope, Lewis Theobald, Sir Thomas Hanmer, Bishop Warburton, Samuel Johnson, George Stevens, Edward Capell, Isaac Reed, and Edmund Malone, and to these he has added an introductory essay and biographical notices.

The value of this collection of criticism and interpretation is evident to all Shakespearean students, as the volume for the first time brings together the comments which are scattered through many editions of the poet's works and have heretofore been inaccessible to the majority of readers. Dr. Warner has done his work thoroughly well and deserves the thanks of all serious students of English literature.

The Childhood of Jesus Christ. By Henry Van Dyke, D.D., with twenty illustrations from paintings by great masters. New York: Frederick A. Stokes Co.

In this little book Dr. Van Dyke has brought together twenty excellent photographic reproductions of paintings by great masters from Botticelli to Burne-Jones, illustrating the Annunciation, the Nativity, the Adoration of the Magi, the Flight into Egypt, and the Home at Nazareth, and has accompanied them with a charmingly illustrative essay, in which he explains the symbolism and motives of the painters and the sources of the legends upon which they have drawn. The comment is reverent and discriminating and the book is especially commended to the attention of the mothers of young children and to Sunday School teachers.

Childhood and Growth. A Paper read October 6th, 1905, before the New Haven Mother's Club by Lafayette B. Mendel, Professor of Physiological Chemistry in the Sheffield Scientific School. With an Introduction by Horace Fletcher. New York: The Frederick A. Stokes Co. 54 pp. Price, 60 cts. net.

An admirably practical essay on the care of young children with special reference to nutrition and the physiological values of foods.

THOMAS WHITTAKER has just published *Village Sermons*, by Canon R. D. B. Rawnsley, being the third volume in Skeffington's Sermon Library.

The same house has also just published *Earlier and Later Poems*, by the Rev. Edward Octavius Flagg, author of several previous volumes of verse, and of the poem "Live It Down."

Blackwood's Edinburgh Magazine for April has continuations of Alfred Noyes' epic poem, "Drake," and of J. S. Clonston's "Count Bunker." There is also a good notice of Charles Lever, several short stories, and an amusing article, called "Infantilia Quaedam." In Musings Without Method is a very severe criticism on Mr. Carnegie.

Church Kalendar.

May 1—Tuesday. SS. Philip and James.
" 6—Third Sunday after Easter.
" 13—Fourth Sunday after Easter.
" 20—Fifth Sunday (Rogation) after Easter.
" 21—Monday. Rogation Day. Fast.
" 22—Tuesday. Rogation Day. Fast.
" 23—Wednesday. Rogation Day. Fast.
" 24—Thursday. Ascension Day.
" 27—Sunday after Ascension Day.

KALENDAR OF COMING EVENTS.

May 15—East Carolina, Iowa, Kansas City, Lexington, Newark, Rhode Island, Western New York, Conventions.
" 15—Church Congress, Philadelphia.
" 16—Georgia, Kentucky, Los Angeles, Maine, Nebraska, Southern Ohio, Virginia, Conventions.
" 22—Chicago, Missouri, Conventions.
" 23—Indianapolis, Minnesota, Conventions.
" 29—Southern Virginia, Convention.
" 30—Maryland, Convention.

Personal Mention.

THE Rev. MILTON A. BARBER, rector of St. Athanasius' Church, Burlington, N. C., has accepted an invitation from the Board of Education of the City of Durham to preach the annual sermon to the graduating class of the High School on the evening of May 31st.

THE Rev. CHARLES N. LATHROP has changed his residence from 15 11th St., San Francisco, to 184 Laguna St., San Francisco.

THE address of the Rev. HOBART L. MARVIN, for the past three years priest in charge of Trinity Church, Anderson, Ind., is changed after May 5th, to Garrett, Ind.

THE Rev. A. G. PINKHAM, rector of St. Paul's, Owattonna, Minn., and Dean of the Faribault Convocation, has accepted the call to become rector of the Church of the Ascension, St. Paul, Minn.

THE address of the Rev. ROBERT SCOTT, after May 9th, will be, in care of Mr. T. Whittaker, 2 Bible House, New York, until further notice.

THE Rev. RICHARD M. SHERMAN, St. Agnes' Chapel, Trinity parish, New York City, has received an unanimous call to the rectorship of Trinity Church, Potsdam, N. Y.

THE Rev. CHRISTOPHER P. SPARLING of the Canadian Church, has accepted a call to St. John's parish, Louisville, Ky., and will take charge on Trinity Sunday.

THE Rev. H. S. WEBSTER, Lakeside Station, Duluth, Minn., has gone to the diocese of Chicago.

ORDINATIONS.

PRIESTS.

GEORGIA.—On Tuesday, April 24th, FERDINAND MESHACK MANN was ordained to the priesthood by the Rt. Rev. Cleland K. Nelson, D.D., Bishop of the diocese. The sermon was preached by Archdeacon Cassil who, with the Rev. Wm. Francis Parsons, St. Andrew's, Darien, and the Rev. John C. Dennis, St. Athanasius', Brunswick, joined in the laying on of hands.

OFFICIAL.

The annual meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday, 29 May, 1906, in the Gymnasium, Chelsea Square, New York City, at half-past ten o'clock A. M.

Applications for circular notices of the Reunion and Banquet may be addressed to

JOHN KELLER, *Secretary, etc.*
160 Beach St., Arlington, N. J.
3 May, 1906.

DIED.

MARBLE.—Entered into life eternal, at her home, 109 Howard Ave., Austin (Chicago), on May 2nd, 1906, HELEN H. MARBLE, aged 85 years and 6 months; mother of Miss J. A. Marble and Mrs. C. M. Potts.

"Her children shall rise up and call her blessed."

MADDOX.—At Louviers, near Wilmington, Del., on April 23, 1906, FRANCIS JAMES, infant son of George Amory and Alicia MADDOX.

SULLIVAN.—SISTER ELLIS VICTORIA of the Community of the Transfiguration, Sunday, April 29th, in the 66th year of her age.

Eliza Ellis Victoria Chipman, daughter of Horatio Nelson Chipman, M.D., was born in Nassau, Bahamas, W. I., July 25, 1840. She married the Rev. Augustus SULLIVAN at Kingston, Jamaica, in 1869. Left a widow in 1880, she entered Saint Monica's Sisterhood, an order of widows, five years later. For eighteen years she was a member of the Order of Saint Monica, and when the community life of that sisterhood was broken up by the illness of the Mother and the consequent giving up of their work in Springfield, Ill., she joined herself to the Community of the Transfiguration, of which she was a devoted member until her death. Her little, frail body was filled with the spirit of love and meekness, and the influence of character of what she was made a deeper and more lasting mark upon those with whom she worked than many of greater, physical strength and activity. As peace was her marked characteristic in life so may we believe and pray that it will be her portion in Paradise.

In peace lie down and rest,
Death hath no part in thee,
Thou dwellest in the valley blest
Of Immortality.

We call not sleep a death.
Close quietly thine eyes,
Still for a time this struggling breath
In the peace of Paradise.

She sleeps on Thy dear breast,
O Saviour, Who hast died,
And naught can mar that calm, sweet rest,
Conscious and satisfied.

IDE.—At Newton Centre, Mass., April 27, 1906, LEMUEL N. IDE, formerly of Claremont, N. H., in his 81st year.

WINDSOR.—At Omaha, Neb., on Friday, April 27th, entered into the rest of Paradise, HENRY J. WINDSOR, aged 52 years.

May he rest in light and peace.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

BY WESTERN CITY PARISH, young, energetic, ambitious priest; must be good parish visitor. Excellent prospects. Salary, $800. Address: PRAYER BOOK CHURCHMAN, care LIVING CHURCH.

ORGANIST familiar with Choral Service and fond of boys. A young, unmarried man preferred. REV. W. T. DAKIN, Springfield, Mass.

A WORKING HOUSEKEEPER in the home of a widow, in the country. Two in family. Permanent position. Reference. Address: MRS. A. H. BLAISDELL, Coeymans-on-the-Hudson, New York.

I WANT, IMMEDIATELY, a second assistant in Trinity Parish, Toledo, Ohio. Deacon or young priest, unmarried, and intending to remain so for two years. Practically independent work with fine chance of preferment, in vigorously progressing parish. Compensation, valuable experience, $600 stipend, furnished bedroom, study, bath room, with heat, light, etc., and necessary expenses, and one month's vacation. Agreeable staff of clergy to work with, and the man wanted in the fall. No so-called "Broad" Churchman need apply. CYRUS TOWNSEND BRADY, Rector.

RECTOR, OR DEACON, or experienced lay reader who is candidate for Holy Orders, for work in a growing Western town of 1,500 inhabitants, and one other nearby mission. Salary, $700 to rector, or $550 to deacon or lay reader. Comfortable church buildings, paid for. Splendid prospect for growth under wise, vigorous, and devoted leadership. All applications subject to final approval of Bishop. Address, with references: A. E. SWEETLAND, Senior Warden, care LIVING CHURCH, Milwaukee.

POSITION AS HOUSEKEEPER by a Christian woman. Address: J. B. P., care LIVING CHURCH, Milwaukee, Wis.

AN ORGANIST WANTED for a theological seminary chapel. A full scholarship will be given in exchange for his services. For full particulars, apply to the PRESIDENT OF NASHOTAH HOUSE, Nashotah, Wisconsin.

POSITIONS WANTED.

A CLERGYMAN'S DAUGHTER, with large experience and highest references, wishes to know of some place where she can do Church and social work among white or colored people. Would take a position os Secretary or Companion. Is devoted to little children, and would assist in the care of children and household duties. Has some knowledge of trained nursing. Address: "JEAN," care LIVING CHURCH, Milwaukee.

A CHURCHWOMAN of refinement and education, a good housekeeper, wishes a position as companion to an elderly lady. References given. Address: (Miss) L. P. M., care LIVING CHURCH, Milwaukee.

RECTOR of prominent parish would take Sunday duties during August at seashore or mountain resort, or in city accessible thereto. Address: "AUGUST," care LIVING CHURCH, Milwaukee, Wis.

FOUNDING A RURAL PARISH.

WANTED—30 CHURCH FAMILIES to settle on a tract of choice land in Wisconsin, which will be sold to Churchmen only. Six families already. Can give reasonable terms now. Have approval of the Bishop. Address: REV. H. E. CHASE, Hinsdale, Ill.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER CO. Established, April 1904.

CLERGYMAN FOR FOUR MONTHS, June to September, seaside town. $20 a week. CLERICAL REGISTRY, 136 Fifth Ave., New York.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—you need it. Send $2.50 to 1518 Park Ave., Indianapolis.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAVEL.

EUROPE.—Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. REV. L. D. TEMPLE, Watertown X, Mass.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops,

clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH,
Bishop of Southern Virginia.

REASONS WHY

One Should Contribute to the CLERGYMEN'S RETIRING FUND SOCIETY.

It is the only society in the Church which devotes itself exclusively to providing an old-age pension for the clergy.

Its work is carried on with the official endorsement of both houses of the General Convention, and its scope is co-extensive with the national Church.

It is doing a large and effective work in making provision for the declining years of those whose bread-winning power is largely lessened if not lost, 300 of whom are now on its annuity list.

It offers annuities as a *right* rather than a *gratuity*, thus sparing the clergy the humiliated feeling often involved in making application for "relief."

It presents the kindest, wisest, and best method of dealing with the problem of the Church's duty to her aged servants as it helps them, who by their own contributions to the Society, have self-respectingly done their best to help themselves.

Gifts in any amount are earnestly solicited, either for the permanent fund or to directly increase annuities.

HENRY ANSTICE,
Financial Secretary.

Church Missions House, 281 4th Ave., New York.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH:

E. J. Gillespie, Marlette, Mich.	$1.00
Sarah A. Goodyear, King's Ferry, N. Y.	5.00
Trinity Church, Rock Island, Ill.	7.00
St. Mary's Church, Kansas City, Mo.	10.90
I. H. U., Albany, N. Y.	1.00
St. Augustine's Ch., Rhinelander, Wis.	5.00
Mrs. C. A. Thomas, Marion, N. C.	5.00
Cash, Denver, Colo.	1.00
W. F. Hall, Cedartown, Ga.	5.00
Mrs. M. J. Aitkins, Michigan City, Ind.	4.00
Miss B. J. Aitkins, Michigan City, Ind.	4.00
Very Rev. F. E. Aitkins, Mich. City, Ind.	2.00
L. E. M., Indianapolis, Ind.	.50
A Friend, Milwaukee, Wis.	1.00
St. Paul's Church, Coffeyville, Kan.	9.00
St. Paul's Ch., Oklahoma City, Okla.	25.00
Mrs. J. W. Meacham, Milwaukee, Wis.	10.00
Rev. J. U. Graf, Kalamazoo, Mich.	5.00
Total	$101.40
Previously reported	179.50
Grand Total	$280.90

At the date of writing, it was not time to hear from the Bishop of California since sending our first remittance; but from both public and private sources we learn of the great needs that exist, and the Bishop will require aid to carry on his work, and to assist the destitute for a long time to come. Further gifts are therefore urged.

THE BISHOP TUTTLE CHURCH HOUSE.

Bishop Funsten desires to acknowledge the following amounts received for the Bishop Tuttle Church House, whereby he desires to connect the name and personality of Bishop Tuttle with the future upbuilding of the Church in his frontier missionary field, as it was in such a notable way in the early history of Idaho and the Pacific Northwest:

Mrs. M. C. La Roche, $1; Mr. James M. Duane, $20; Grace Ch., Grace, N. C., $5.50; College of City, New York, $1; S. S. of Ch. of the Transfiguration, Buckhannon, W. Va., $5; S. S. of St. Paul's, Steubenville, Ohio, $2; Through Rev. F. B. Reazor, Orange, N. J., $2; Mr. Geo. M. Miller, $20; Mrs. J. A. Robinson, $25; Rev. Dr. J. H. Watson, $50; Mrs. Charlotte S. Krans, $5; Rev. R. L. Chittenden, $2; Mr. A. R. Livingston, $5; Emmanuel Ch., Staunton, Va., $5; Mrs. A. A. Watson, $1; Mr. Alfred Eoff, $50; In Memoriam F. H. K., Mrs. J. Findlay, $5; St. Paul's W. A., Duluth, Minn., $2; Mr. Francis L. Stetson, $50; Bishop Johnston, $5; Rev. J. M. McConnell, $1; St. James', W. A., Alexandria, La., $1.50; Mr. Henry C. Rouse, $5; St. Paul's, Greenville, N. C., $3; Mrs. G. W. Page, $5; Miss Page, $2; Mrs. Virginia H. Field, $10; Mr. Henry Torrance, $5; Mrs. John H. Bailey, $25; Mr. Walker Hill, $10; Mr. Ezra H. Linley, $50; Mrs. D. W. Malcolm, $2.50; Mr. Henry Wood, $2.50; Mr. F. G. Clarke, $10; Mr. James D. Hague, $25; Mrs. T. W. Gillette, $5; Chapel Hill, N. C., $2; Mrs. John H. Iselin, $10; Mrs. John H. Garth, $50; Mr. John E. Baird, $100; St. Martin's-in-the-Fields, Wissahickon, Pa., $250; Penn. Br. W. A., Philadelphia, $20; Miss Buzzelle, $1; Rev. A. J. Holworthy, $1; Miss Tyler, $100; Mr. Robert T. Paine, $25; Henry E. Jones, D.D., $10; Through Rev. T. D. Martin, Jr., $1.50.

Total amount to May 3d	$994.50
Total amount previously acknowledged.	4,209.30
	$5,203.80

The personal interest of each one reading this notice, if evinced by a liberal contribution at once, will guarantee the $20,000 necessary to put up this Commemorative Building in such a substantial and dignified form as to make it a worthy monument and a blessed influence for good for all time to come. All contributions may be sent to RT. REV. J. B. FUNSTEN, Boise, Idaho.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Robert Browning and Alfred Domett. Edited by Frederic G. Kenyon. With Portraits. Price, $1.50 net.

LITTLE, BROWN & CO. Boston.

Sandpeep. By Sara E. Boggs. Illustrated by May Bartlett. Price, $1.50.

A. C. McCLURG & CO. Chicago.

For the Soul of Rafael. By Marah Ellis Ryan, author of *Told in the Hills, The Bondwoman,* etc. With Many Illustrations from Photographs Taken Expressly for this Book by Harold A. Taylor. Decorative Designs by Ralph Fletcher Seymour. Price, $1.50.

THE MACMILLAN CO. New York.

The Way of the Gods. By John Luther Long, author of *Madame Butterfly, Miss Cherry Blossom, The Fox Woman, Heimweh,* etc. Price, $1.50.

In Quest of Light. By Goldwin Smith. Price, $1.00 net.

THE NUNC LICET PRESS. Philadelphia.

The Gospel of Love. By the Rev. Edmund G. Moberly. Price, $1.00.

LONGMANS, GREEN & CO. New York.

Simple Annals. By M. E. Francis (Mrs. Francis Blundell), author of *Pastorals of Dorset, Flander's Widow, Yeoman Fleetwood,* etc. Price, $1.50.

PAMPHLETS.

Judaism and Christianity. Short Studies. II.—The Spiritual Teaching and Value of the Jewish Prayer Book. By the Rev. G. H. Box, M.A., Rector of Linton, Herefordshire. Price, three pence net.

Judaism and Christianity. Short Studies. III.—Sabbath and Sunday Historically Considered. By the Rev. A. W. Streane, D.D., Fellow of Corpus Christi College, Cambridge. Price, three pence net. Longmans, Green & Co., New York.

STAND still awhile, and seriously consider the noble end for which thou wast created, and for which God hath placed thee in this world! Thou wast not created for time and the creature, but for God and eternity, and to employ thyself with God and eternity. And thou art in the world, to the end that thou mayest again seek God, and His countenance which giveth blessedness, from which thou hast turned thyself away by sin; in order that thou mayest become thoroughly sanctified and enlightened, and that God may have joy, delight, peace, and pleasure in thee, and thou in God.—*Gerhard Terstеegen.*

THE CHURCH AT WORK

PRESENTATION TO THE BISHOP OF MARQUETTE.

THE RT. REV. G. MOTT WILLIAMS, D.D., Bishop of Marquette, was the guest of honor on the evening of the 1st inst., at a reception given in commemoration of the tenth anniversary of his elevation to the episcopate. The reception was attended by many personal friends and parishioners, the clergy of the diocese being represented by rectors from the copper country and towns in the eastern and central part of the upper peninsula.

A purse containing over $650, contributed by Churchmen of the diocese, was presented to Bishop Williams by Judge J. W. Stone, who made a pleasing address eulogistic of the Bishop's work in the upper peninsula. Judge Stone said in part:

"These anniversaries and returning days are milestones in our journey. We are carried back to the days of organization. The launching of a new diocese in this section was the exercise of great faith on the part of those who were active in the movement, and of the wisdom of the course, none can now doubt. The upper peninsula, cut off and segregated from the remainder of the state, with a population made up of people gathered from every part of the universe, early Church work was beset with many obstacles and hindrances. But with a faith and zeal inspired by the Master, Bishop Williams went forth, and the result has been wonderful. With the support of an efficient clergy, and the assistance of such laymen as Peter White, who is never backward in coming forward with aid for every good work, you, Bishop Williams, have gone up and down this peninsula preaching the Word and strengthening the Church. Truly it can be said that you have gone about doing good. In this age of materialism when the masses of men are eager to accumulate great fortunes, it is refreshing to find now and then a man whose mission is to better the condition of his fellows; who is devoting his life and talents to the welfare and good of others. The faithful minister of Christ is such a man. With adulation we can say for Bishop Williams in his work in and for this diocese during the first ten years of its history, 'He has learned and tried the luxury of doing good.' With the zeal of his young manhood, and with a heart consecrated to the work of his Divine Master, he has so wrought that the memory of the 'first Bishop of Marquette' will live in the hearts of his people long after he shall have gone to his reward. He has already made a record that will be more lasting and enduring than a monument of marble. God blesses a man in a hundred ways who loves the work.

"So much may be said of the past; what of the future of the diocese? The best forecast of the future is the past. The future will be what Bishop Williams, the clergy, and the laity working in accord and in the name of the Master, seek to make it. Of our more intimate and family and brotherly relations with you, Bishop Williams, I cannot trust myself here to speak. The past ten years have been eventful with many of us in our family, Church, and social relations. You have seen and known it all. You have been with us in times of sorrow and affliction, and also in seasons of joy. You have buried our loved ones, christened and married our children and grandchildren, and we have come to look upon you as a member of the household and family. Your public ministrations and private charities have endeared you to this people in a marked degree. When you have finished your course, which, God grant, may be in the remote future, when all your good works among the people and your secret charities to the poor are made known, may you hear that welcome from the Master, 'Well done, good and faithful servant. Inasmuch as you have done it to the least one of these, you have done it unto Me.'"

A COURSE OF LECTURES FOR THE CLERGY.

ARRANGEMENTS have been made by which a course of lectures for the clergy will be given at the Cathedral of All Saints, Albany, N. Y., beginning on the afternoon of Monday, June 25th, and continuing until Saturday noon, June 30th. The purpose of the course is:

1. To afford those who are constantly giving out in parochial work the stimulation which comes from personal contact with men of scholarly minds.

2. To furnish material for the clergy to work over themselves by giving them a point of departure for future study.

3. To bring the brethren from different sections of the country into touch with one another in subjects of mutual interest.

The lecturers are: The Rt. Rev. A. C. A. Hall, Bishop of Vermont; the The Rev. Henry Sylvester Nash, Cambridge Theological Seminary; the Rev. A. S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society; the Very Rev. William M. Groton, Dean of the Philadelphia Divinity School; the Rev. A. V. G. Allen, Cambridge Theological School; the Rev. C. C. Edmunds, Grace Church, Newark, N. J.; the Rev. S. C. Hughson, O.H.C., and others.

By the courtesy of the Bishop of Albany and the authorities of St. Agnes' School, the ample school building and grounds will be used for the lectures, for board and lodging, and for recreation.

DEATH OF THE REV. CHARLES J. HOLT.

THE REV. CHAS. J. HOLT, rector of St. John's Church, West Point, Va., died suddenly on Friday, April 27th. Mr. Holt had just completed the rebuilding of St. John's Church and was doing splendid work in his parish. He was much loved by all people. His funeral occurred on Monday, at West Point, and was conducted by the Rev. R. W. Forsyth, St. Paul's, Richmond, and the Rev. Reverdy Estill, D.D., of Hampton. The interment took place in his old parish, St. James' Church, Fordham, N. Y.

He was the originator of the Sparrow Fellowship of the Virginia Seminary, and has been rector of prominent churches in New York City and Portsmouth, Va. Mr. Holt was a classmate of the present Bishop of Milwaukee, at the Theological Seminary of Virginia, class of 1872. Bishop Nicholson, on being told of Mr. Holt's death, said: "He was one of the best men we had. Strong morally and intellectually; a scholar, a true Virginia gentleman, a noble and devout priest. Though a Virginian, he spent most of his ministry in the vicinity of New York City, and was widely esteemed. Never very strong physically, about two years ago he went to his old home in Virginia and there he died—a priest of whose record and daily life the Church can well be proud: quiet, gentle, loyal, devout, day by day a beautiful example. He had many chances of worldly promotion, with gifts tending that way, but he never would accept them. There were few better parish priests, few men of higher tone and quality to be found anywhere. From his student days on to the end, there was a peaceful strain and sequence in his whole life which made it more effective—a picture that will long remain."

FORTY YEARS A VESTRYMAN.

A VERY PLEASING incident connected with the annual parish meeting of Trinity Church, Florence, Ala., this year, was the presentation by the congregation to Mr. Robert L. Bliss, the senior warden, of a handsome Prayer Book and Hymnal as a token of esteem and love and a mark of appreciation of services long and faithfully rendered. For forty consecutive years Mr. Bliss has been a member of the vestry of Trinity Church; his father was a vestryman before him, and he succeeded him thirty-four years ago, as senior warden. In all these years there have been but few, if any, meetings of the vestry without his presence, and he has been just as faithful in his attendance upon the services of the Church.

Mr. Bliss is the ideal Churchman, faithful and loyal to her interests, generous in her support, wise in counsel, and regular in attendance upon her services. No one possesses more fully the confidence and esteem of the whole community in which he lives.

TWO HUNDREDTH ANNIVERSARY OF GOOSE CREEK CHURCH.

ON LOW SUNDAY, the old Colonial Church of St. James, Goose Creek, S. C., celebrated the 200th anniversary of its establishment by "Act of Assembly." A small organ had been placed in the church for the occasion, and the music was rendered by the vested choir of the Church of the Holy Communion, Charleston. The service was conducted by Bishop Capers, Rev. H. J. Mikell, rector of the Church of the Holy Communion, and Rev. W. H. Bowers, D.D., rector of St. Paul's. Then followed the dedication, by Bishop Capers, of the mural tablet erected by the vestry to the memory of the Rev. Richard Ludlam, A.M., second rector of the parish and its most liberal benefactor. He was sent from England in 1723 by the S. P. G., as one of its missionaries, and on his arrival, was elected rector of St. James'. He was a faithful and zealous worker, and was specially interested in the work among the Indians and the Negroes. He wrote home to say that he found his parishioners "sober, well-disposed, and attentive to public worship."

After a few appropriate remarks by Bishop Capers, the tablet was unveiled, and the Bishop pronounced these words of dedication: "In the Name of the Father, of the Son, and of the Holy Ghost, I solemnly dedicate to the glory of God and to the grateful memory of the Rev. Richard Ludlam, this tablet. May the Lord preserve it from storms and tempests and earthquake! May the Lord preserve this house in safety and in peace, now and for evermore. Amen!"

The tablet is of white marble, 5 ft. 10 in. by 2 ft. 10 in., and below the cross which surmounts it, is carved in bold relief the lamp of knowledge resting upon three volumes. The inscription is as follows:

REV. RICHARD LUDLAM, A.M.,
ELECTED RECTOR OF THIS PARISH
August, 1723.
Died in 1728.

Zealous and faithful in the Discharge of His Duties, He Merited and Won the Esteem of His People.

As a Mark of Affection for his Parishioners, He Bequeathed his Entire Estate, amounting to Two Thousand Pounds, in trust, "for Erecting and

Maintaining a School for the Poor Children of This Parish." This Gift, known as the Ludlam Fund, has for One Hundred and Seventy-eight Years been used for Educating Deserving Children. It stands a Living Monument to this Good and Generous Man.

"To Do Good and to Distribute, Forget Not."

This Tablet is erected by the Vestry, On the Two Hundredth Anniversary Of the Establishment of This Parish, April 22, 1906.

FRANCIS LE JAU PARKER, M.D.,
SAMUEL PORCHER STONEY,
Wardens.
ISAAC DWIGHT STONEY,
SAMUEL GAILLARD STONEY,
JOSEPH IOOR WARING,
EDWIN PARSONS,
Vestrymen.

The offering on the occasion of this annual service is always put at the disposal of the Bishop, and Bishop Capers announced that it would be sent for the relief of the San Francisco sufferers. When the service was over, an open-air address on "The History of Goose Creek Parish and Its Members," was made by Mr. Henry A. M. Smith, a prominent Charleston lawyer and a grandson of Bishop Smith, the first Bishop of the diocese. This address was to have been made in the church itself, but there were so many more people than could possibly obtain entrance, that Bishop Capers announced that it would be delivered outside. Seats were placed in front of the church, and Mr. Smith spoke standing on an old brick tomb.

ST. LUKE'S NEW CHURCH, CHELSEA MASS.

THANKS to a deep-seated interest on the part of the rector, the Rev. Edmund B. Young, and the enthusiasm of the parishioners, St. Luke's at Chelsea, Mass., will find itself housed in a beautiful new structure perhaps by fall. As will be seen from the accompanying picture, the structure will be of Gothic design and will be built of brick or cement block. The location will be at the corner of Washington Avenue and Silk Street, near the present parish house. It will have a seating capacity of some 350. Only the main structure will be built this year, the tower to be added later.

St. Luke's parish has had a new edifice in mind for some ten years. At a recent enthusiastic meeting of the parish, the sum of $4,000 was raised, which with money already in hand, was sufficient to warrant going ahead with the work. When the new building is in a condition to be occupied, the present structure in Hawthorne Street will be sold.

Since the advent of the new rector last June, every department of parish activity has taken on a new lease of life. At Easter there was a very large number of communions, and the offerings were considerably in excess of what the rector had asked for.

A NOTABLE GIFT.

FIFTY THOUSAND DOLLARS was sent May 4th to the Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent of the General Clergy Relief Fund.

> Legal Title, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church of the United States of America."

The interest alone on this splendid sum is to be used for the purposes of the Society.

The donor of this munificent gift, for the pension and relief of clergy, widows, and orphans, through the Church's Official and National Organization, does not wish to be known, but the hearts of many a struggling clergyman and despondent widow will go out in gratitude and thanksgiving to the generous giver.

By so much more, also, is the whole Church blessed and advanced in her work, because the workers feel the support and interest of the Church behind them.

PROPOSED NEW ST. LUKE'S CHURCH, CHELSEA, MASS.

ROBBERY OF RECTOR'S HOUSE.

THE RECTOR of Moorhead, Minn., has the satisfaction of recovering personal property to the extent of $100. While at church last Sunday night, a tramp entered his residence and took his valise, which contained his Eucharistic vestments as well as cassock and cotta, packed for a missionary tour, also 4 coats and other articles. After service, he, with the local police and the Fargo police, worked on the case and rounded up his man at midnight. This is the second time within a year that he has had such an experience. Taking the advice of the beloved Bishop of Milwaukee, given to him years ago, he has learnt to knock a man down and love him afterwards.

WORK OF HOLY TRINITY, PHILIDELPHIA.

EVERY Sunday afternoon, a little before three o'clock, the stranger passing the corner at 20th and Walnut Streets, in the aristocratic section of Philadelphia, will notice a stream of colored people—tiny tots to gray-haired grandparents, boys and girls, men and women—entering a handsome brick and stone building near by.

Over the entrance are seen the words, "Holy Trinity Parish House." This, it is learned, is the well-equipped and substantial building which serves as the center for the numerous Christian activities of Philadelphia's most prominent and influential Episcopal foundation, Holy Trinity Church, whose gray tower lifts its head, and peals its sweet chimes over Rittenhouse Square, only a block away.

Following the crowd into the building, and up the stairs, to the second story, the eye of the visitor is greeted by the pleasant words suspended over the wide doorway, "I AM EARLY," in big capitals. On the forms within are classes and teachers, the scholars invariably colored and the instructors, men and women, all white. Two big Bible classes of adults are seen in the rear sections, provided with curtains to give seclusion during the teaching of the lesson. There are over 200 people, young and old, in the spacious room when the organ begins to play for the opening hymn; and the well-trained, melodious voices of the colored Bible students ring out in "Onward, Christian soldiers."

The form of service for Evening Prayer is used, and the responses are full and hearty.

Down-stairs in a big pleasant room about 40 little colored children are being taught by several young white women. They listen to

the time-old story of the crucified Saviour and sing sweet carols. Altogether there are about 460 on the rolls of this colored Sunday School. They are great givers, the visitor learns, over $300 being sent to various schools for colored people in the West and South, each year, towards carrying on the great work of preaching and of helping others which Christ began when here on earth.

As a result of the growth of Christian interest among the colored people who come to this school, and a number of whom have been received into the church, the vestry of Holy Trinity Church has become convinced of the need of providing a chapel for the colored constituency of the parish. To be ready to help when the chapel is begun, the offerings of the last Sunday of each month are set aside, the total fund, with interest to the credit of the school, now amounting to over $700.

This projected chapel will constitute the third branch of the great church which has already extended its evangelizing influence throughout Philadelphia in two fine missions that have now become strong ecclesiastical foundations—the Holy Trinity Memorial Church at 22nd and Spruce Streets, and the Prince of Peace Chapel at 22nd and Morris Streets. These churches are replicas and integral parts of the parent body, the Church of the Holy Trinity, conducting organized Christian work, of practical, spiritual usefulness; such as Junior and Senior Brotherhoods of St. Andrew; King's Daughters; Dorcas Societies; mothers' meetings; sewing-circles; missionary societies for young and old; a Young Men's League; a sick-diet kitchen; Bible-teachers' classes; gymnasiums; flower mission, Girls' Friendly societies; cooking schools; industrial classes, employment bureau, and the like.

One of the most potent forces in the circle life of this triple church has been its Sunday Schools, which have been at once its feeders and its almoners. Each branch church has its own Sunday School organization and corps of consecrated workers, who from no other motive than the welfare of the children and the progress of religion, give largely of their time and energy to this service. Of the total of 186 officers and teachers, but 10 are salaried.

In the parent church, Holy Trinity, in addition to the colored Sunday School, there are a Chinese Sunday School every Sunday afternoon; the morning Sunday School for the children of the parish, which enrolls over 500 young Bible scholars; the "Child Garden" of little ones too small to attend the general Sunday School, which generously receives tots from seven other churches not having similar provisions; and half a dozen adult Bible classes, including the big, generous missionary Bible class of over 100 members, led by Miss Mary Schott, meeting Sunday afternoons and giving largely to home and foreign missionary enterprises.

Nearly 400 are enrolled in the branch Sunday School at Holy Trinity Memorial Church, which has a flourishing infant department with a Cradle Roll in charge of Mrs. R. Marshall Harrison, wife of the rector. Punctuality is a marked feature of this school, whose rules for marking attendance and lateness are almost military in their exactness, and form a splendid discipline for the boys and girls, that is likely to be a great help to them in later life.

At Prince of Peace Chapel, the school has overflowed its quarters, listing 1,000, who are being trained in the highest principles of morality and religion.

It is an inspiring and pleasing spectacle that is presented on Easter Sunday afternoon each year, when the young Christian army of 2,500 or more enrolled in its five Sunday Schools and Bible classes, meet in the spacious auditorium of the parent church of the Holy Trinity, all, regardless of caste or color, joining in the glad refrains of "He is Risen," which mark the great annual Easter Festival.

ST. PETER'S CHURCH, NEW ULM, MINN.

INTERIOR, ST. PETER'S CHURCH, NEW ULM, MINN.

ST. PETER'S, NEW ULM, MINN.

THE Church work at St. Peter's, New Ulm, Minn. (Rev. E. N. Schmuck, rector), which is new, is making gratifying progress.

REV. E. N. SCHMUCK.

New Ulm is the county seat of Brown County, and has a population of between six and seven thousand, mostly Germans, who are generally allied either with the Roman Catholic or the "Turner" element, and for years the Church has been strongly opposed. Now under the able administration of Mr. Schmuck and a faithful band of workers, it is acting as leaven in the community. When the full history of the planting of the Church in this community is written, it will be a chapter of heroism unequalled in this land. The late Bishop Gilbert was the first to lend a helping hand, and by his charming manner removed prejudices that were deep-rooted and of long standing. The present church building is the result of a strong faith in the Catholic cause.

New Ulm is historically noted, as the place of the Indian massacre in 1862.

INTERNATIONAL CLERICUS.

THE INTERNATIONAL CLERICUS held its annual session in Trinity Church, Seattle, on the 24th and 25th of April. The opening sermon before a large congregation was delivered by Bishop Keator on Tuesday evening. The sessions were resumed on Wednesday, preceded by a celebration of the Holy Communion at 7:30 A. M. Breakfast was served in the crypt of the church by the ladies of the parish. Morning Prayer followed, and *Ad Clerum*, by the Rt. Rev. W. W. Perrin, Lord Bishop of Columbia. Bishop Perrin referred to the fewness of the rules laid down by the Church for the government of the clergy and exhorted them to fidelity on the ground of honor. They were regarded not as children but as men. He urged systematic reading, faithfulness in calling and in keeping records of parochial calls, in the observance of daily Morning and Evening Prayer—if not in the church, at least at home, and especially in private devotion. The papers that came next were carefully and ably prepared, were timely, and were followed by earnest yet altogether good-natured discussion. The Rev. R. Connell, of Cedar Hill, Victoria, B. C., reviewed *The History of the Church Missionary Society*. He pointed out the four cardinal evangelical principles upon which the work of the Society is conducted. The reluctance of the clergy to leave the discussion of Mr. Connell's paper was a token that the missionary interest of the Church was the supreme interest of the occasion.

The Rev. M. M. Ramsey, of Portland, Ore., reviewed Archbishop Benson's *Cyprian*. He made his review an opportunity to dwell upon the two points of how to turn many of the things learned in the theological seminary to the advantage of the priest's practical ministry to people and then to hold up an ideal for the episcopate, especially in the fatherly care of the Bishop for his clergy's perplexities and troubles. But he emphasized also the duty of the priest's loyalty to

the Bishop and a corresponding appreciation of the Bishop's burdens.

The paper on Sunday's *Fourth Gospel* was by the Rev. H. H. Clapham, of Tacoma. It introduced the theme of the higher criticism. With its conservative forms there was complete sympathy; and the discussion indicated that the clergy of the Northwest were thoroughly conversant with the state of scholarship in this department up to present date.

Canon Beanland, of Victoria, in reviewing Dearmer's *Parson's Handbook*, read a number of extracts bearing on the diversity of ritual observance. The book advocates uniformity, both in the use of vestments and in practices. The canon's presentation of his subject was instructive and entertaining, and with addresses from the Bishops present: Keator, Perrin, Wells, and Spalding, closed a very successful and delightful convocation of the clergy from both sides of the line. The next meeting of the Clericus will be a year hence, in Vancouver, B. C.

A resolution of condolence and sorrow for the death of Bishop Morris and of respect for his memory, by a standing vote, was ordered to be sent to his family.

DEATH OF LEMUEL N. IDE.

THERE died at Newton Centre, Mass., on April 27th, Mr. Lemuel N. Ide in his eighty-first year. Mr. Ide will be best known to the older generation of Churchmen for his connection with the Claremont Manufacturing Company, situated at Claremont, N. H. The company was formed by his father and was for many years prominent as a Church publishing house. One of the most important publications was Bishop Perry's *Journals of the General Convention*, which appeared in three large volumes.

Mr. Ide was born in Windsor, Vt., August 29, 1825. He was married September 1st, 1853, in the Church of the Messiah, Boston, by the Rev. George M. Randall, afterward Bishop of Colorado, to Miss Anna, daughter of Francis Bullard, who was at that time senior warden of the Church of the Messiah. Mr. Ide was vestryman in the same church for some years, until he went to reside in Claremont, N. H. At the time of his residence in Boston, Mr. Ide was one of the firm of Ide & Dutton, now so well known by the successors, E. P. Dutton & Co., New York. After his removal to Claremont, he was for a long time senior warden of Trinity parish in that town. He finally closed up the business of the Claremont Mfg. Co. and returned to Boston in the early nineties, and was for six years connected with the Church book department of the Old Corner Book Store. At the time of his death he was a member of the vestry of St. John's Church, Boston Highlands, and was elected a delegate from that parish to the Convention, which was held last week.

Mr. Ide had eight children, all of whom are now living. Mrs. Ide died four years ago. Mr. Ide was one of the men who had great zeal for the Church and endeavored to carry on a publishing business on strictly Church lines, but like many others, who have attempted it, it was found that the Church poorly supported efforts of this character. He retired from business five years ago, but continued active in his interest in the Church.

UNION FOR ST. PAUL'S AND ST. JOSEPH'S MEMORIAL PARISHES, DETROIT.

AS IN ALL plans and enterprises, so the extension of Church work is liable to modification and at times to complete change, through the natural growth of cities. It is a wise head which can place a church which will be well located to-day and also twenty-five years hence. Too often it is the case that a suitable site at one time becomes very undesirable after the lapse of a few years.

Another difficulty sometimes comes from placing churches in too close proximity. They injure each other, and where there might be one strong congregation there are two weak ones.

Detroit, like some other cities, has been thus affected, and more than in one instance. Therefore the large majority of Churchmen esteem it an act of wisdom to unite the parishes of St. Paul and St. Joseph Memorial. Both are situated on Woodward Ave., but in such proximity as to seriously interfere with each other's success. St. Paul's has a fine property, with only the chapel built of that which is designed for the church.

St. Joseph's parish, by parting with its present property, can do a fine work in the vast section of the city beyond the railroad, which has been developed within a few years and where we have no church at the present time.

At a meeting of the congregation held last week it was decided by an almost unanimous vote to accept the proposition of St. Paul's congregation, *i.e.*, to unite the two parishes, and as soon as it can be accomplished, sell the present church and land belonging to St. Joseph's Church for the purpose of building a church further out on the same avenue. The Rev. Samuel S. Marquis, D.D., rector of St. Joseph's Church, has been called to, and has accepted the rectorship of the united parishes.

There are not wanting prophecies that the movement will result in the building of a Cathedral, for which St. Paul's has ample room. The Standing Committee has given consent to the alienation of the present property of St. Joseph's Church. It is understood that the vestry of the united churches will hold the property until such time as it can be sold.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Service at Trinity Church, Florence.

FOR MORE than a year past daily Morning and Evening Prayer have been maintained in Trinity Church, Florence, and with the beginning of last Advent the daily celebration of the Holy Eucharist was begun, and now forms part of the parish life.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

New Mission at South Glens Falls—Personal and other Items.

A NEW MISSION has been organized in South Glens Falls, Saratoga County, under the name, the Church of the Good Shepherd. It is for the present under the care of the rector of the Church of the Messiah, Glens Falls, and Bishop Nelson has sent to assist him, Mr. Charles B. Alford, a candidate for Holy Orders, who has recently come to us from the ministry of the Methodists. Services are held in a hall at present, but it is hoped soon to purchase a building which can be fitted up as a mission house, and used for the services until the mission is strong enough to erect a church building. The new work has started with most encouraging prospects. There are over thirty Church families in the place, and sixty-five communicants. A Sunday School has been begun with an enrollment of thirty-two children and seven persons from the mission were confirmed when Bishop Nelson visited Glens Falls in March.

MRS. GEORGE P. HILTON of Albany has become president of the Woman's Cathedral League and Miss Maude B. Leake, secretary.

ON TUESDAY, April 24th, Ralph A. Kram, architect, of Boston, delivered an address before the Churchman's League of Troy and vicinity at the Church of the Holy Cross. The greater part of the audience was composed of men and the address was a scholarly exposition of the value of art in churches. His subject was "Meeting Houses or Churches." A devotional service conducted by the rector preceded the lecture. This lecture was highly appreciated by those present, and it is sincerely hoped that it may have an effect in the future building and decoration of churches.

A BEAUTIFUL lectern Bible with marginal notes has been presented to Christ Church, Morristown (Rev. C. A. Livingston, rector), by Helen A. H. Bennett of Richmond, Va., in loving memory of her sister, Anna P. Bennett, wife of the late George Morris Nichol of Morristown. Also a red lectern hanging was presented by Mrs. Edwin Thorne of Utica, in memory of her brother, Frederick Joel Clough. This parish, under its present priest, is rapidly gaining ground.

BISHOP DOANE is confirming large classes in the several parishes in Troy and Albany and in other parts of the diocese not visited by Bishop Nelson. Bishop Nelson is in the midst of the spring visitations, large classes are confirmed and much enthusiasm in the work shown. At Delanson, the Bishop made arrangements for the organization of a mission under the Rev. Mr. Wilson of Duanesburgh, fifty-three citizens having petitioned the Bishop for such organization.

THE REV. JAMES MEAD has been appointed missionary in charge of Middleville.

THE REV. J. M. RICH has been appointed missionary in charge at Frankfort, N. Y.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Safety of St. Matthew's School.

THE RECTOR of St. Matthew's School, San Mateo, issues a circular in which he says:

"With a very thankful heart the rector of St. Matthew's School desires to let all friends know that the school buildings escaped the recent earthquake with only slight damage. The topmost section of the tower of Kip Hall was displaced and has been removed. But aside from broken chimneys and broken plaster the buildings are thoroughly sound. There were no casualties of any sort.

"Almost immediately after the earthquake occurred, the bugle sounded, the cadets fell into line in the quadrangle, and a roll call showed that every cadet was present. The boys then provided themselves with boxes and removed all fallen plaster throughout the buildings. The entire school then reported to the chapel, and took part in a most hearty service of thanksgiving to God. The kitchen range and metal chimney had not been injured, so that breakfast was served without difficulty, and the cadets then took up their regular school routine.

"Many of the cadets had parents and relatives in San Francisco, and in many cases no news as to their welfare was to be had for days. But the boys showed remarkable self-control, prompt obedience, and the highest kind of loyalty to school authority. They proved the value of military discipline by their manner of upholding it."

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Work at St. Mark's—Meeting of the Northern Deanery—Work at St. Luke's, Evanston—Reviving of the Round Table—Cathedral Clergy House Refitted.

THE FIRST annual dinner given by the Boys and Girls' Club of St. Mark's Sunday School was given Thursday evening, May 3d. There was a large attendance, and a short informal programme was given. This club has been organized less than a year, the members ranging from 9 years of age upwards. One of its purposes is to interest boys and girls in Sunday School and Church work. Already the beneficial results are

shown in increased and more regular Sunday School attendance.

THE ANNUAL presentation of medals to the choir boys of St. Mark's Church, 36th and Cottage Grove Avenue, took place the Second Sunday after Easter. The presentation was made by the rector, the Rev. Wm. White Wilson, the recipients being as follows: Master James Williams, for voice improvement; Master Horace Keenan, for neatness; Master Chester Brundage, for general ability; Master Harry Corey, for deportment; Master Howard Comstock, for attendance.

THE SPRING meeting of the Northern Deanery was held on April 30th and May 1st, in Grace Church, Freeport, with a good number of the clergy in attendance. The first service was on Monday evening, when very interesting addresses were delivered by the Rev. F. C. Sherman, who spoke on "The Church for the Twentieth Century," and he was followed by the Rev. T. W. Jones of Lyons, Iowa.

After early celebration and Morning Prayer, the clergy assembled at the rectory for the hearing and discussion of papers. The Rev. J. H. Dennis of Elgin read a paper on "The Relation of the Rector to the Finances of the Church," which was followed by a discussion in which all the clergy took part.

A very enjoyable dinner was served at the rectory by some of the ladies of the church, after which the business meeting was held. The Rev. F. J. Bate of Freeport was reëlected secretary-treasurer. The next meeting was appointed to be held at Harvard, in acceptance of a very hearty invitation from the Rev. F. E. Brandt, who has just taken up work there.

A Quiet Hour for women was held during the afternoon, when helpful addresses were given by the Rev. Messrs. J. H. Mahood of Belvidere and J. H. Dennis of Elgin. At the evening service, the Rev. W. O. Butler of Savanna spoke on "Adjusting One's Self to Conditions of Work," and the Rev. N. W. Heermans of Sycamore, on "Practical Religion." The meeting of the Deanery was very helpful both to clergy and people of the parish. Attention was called to the fact that the Deanery was organized in Freeport just twenty-nine years ago, the original minute-book of the Deanery being in use and being filled up with the minutes of the present meeting.

A programme committee, consisting of the Rev. Messrs. W. H. Bliss, J. H. Dennis, and F. C. Sherman, are in charge of the arrangements for the next meeting.

THE MEN'S CLUB of St. Luke's Church, Evanston, was the first organization in that city to organize a fund for the San Francisco sufferers. On the evening of Thursday, April 19th, at their regular monthly meeting, they raised $100 and sent it at once to the Bishop of Chicago, to be forwarded. Since then St. Luke's has added $90 to the fund.

FIFTY-TWO persons were confirmed at St. Luke's, Evanston (Rev. Geo. Craig Stewart, rector), on Sunday, April 29th, by the Bishop of Chicago. These were divided as follows: 11 men, 18 women, 11 boys, and 12 girls. Their previous religious training was as follows: Church 16, Presbyterian 14, none 7, Lutheran 5, Congregationalist 4, Methodist 2, Baptist 1, Disciples of Christ 1, Dutch Reformed 1, Romanist 1.

The Easter offering at St. Luke's was $1,414.

ON MONDAY, 30th ult., thirty priests met at the Cathedral Clergy House to re-organize the "Round Table." This has been an informal association of the clergy which in past years met bi-monthly for the discussion of spiritual topics.

Dean Toll was called to the chair and the re-organization was unanimously decided upon. A secretary was chosen and a committee on subjects appointed. A general discussion followed upon the "Men's Thank-offering" in1907.

Bishop Anderson was present, and spoke *ad clerum*.

The first meeting of the "Round Table" will be held on May 14th, when the subject of "Tithing" will be presented.

THROUGH the generosity of six parishes and several individuals, the Cathedral Clergy House has been fitted with new furniture and generally improved. Each parish contributed $75, fitting out one or more rooms. There are accommodations for five priests, giving each a study and bed-room, besides providing a beautiful common-room. All of these fittings are the property of the diocese. Associated with Dean Sumner are two priests who live a modified community life, having the daily Eucharist, the offices, and meditations.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Valuable Autographs — New Edifice, Christ Church, Norwalk—Death of Mr. L. A. Camp —Money for Parish House at Naugatuck—Personals.

AT A RECENT sale in Boston, an autographic letter was sold of Bishop Seabury, and also one of Bishop Jarvis. The signature of the former was "S. Connect," and of the latter, "Abm. Bp. of Connect." Mrs. Foster Ely is now the possessor of these letters.

PLANS for the edifice of Christ Church, the new parish of Norwalk (East) (the Rev. Charles M. Selleck, rector), have been received and approved by the building committee. The building will be of concrete blocks, 101x45 feet, with a tower 100 feet high. The main auditorium will be 70x41 feet, with a seating capacity of about 400, with space 23x17 feet for the choir, 24x12 feet for the chancel, a vestry room, 12x10, and a choristers' vestry, 12 x 11½ feet. In the basement will be a kitchen, pantry, and large Sunday School room. It will have hot air heat, slate roof and stained glass windows. It is expected that ground will be broken before the end of May.

MR. LEWIS A. CAMP of Seymour, a highly esteemed citizen, has recently died. Mr. Camp was long the senior warden and also the treasurer of Trinity Church.

THE CHURCH Helpers of St. Michael's parish, Naugatuck (the Rev. William H. Garth, rector), are the custodians of the fund for the projected parish house. At a recent meeting one of the members announced an anonymous gift of $5,000 for the purpose. The proceeds of the sale, by the parish, of property in the village will be added to the fund. It now amounts to $11,000. The Church Helpers have worked with untiring zeal for the new building. The parish is to be the recipient of a legacy of $2,000, from the late Mrs. Elizabeth L. Spencer, the widow of Edward Spencer, an old-time resident of Naugatuck.

THE REV. EPHRAIM L. WHITCOME, who has recently resigned St. Paul's, Brookfield, has been made rector emeritus. During his rectorate of more than 29 years, there have been 321 Baptisms, 218 Confirmations, 100 marriages, and 481 burials.

THE SYMPATHY of the clergy and friends among the laity, goes out to the household in the rectory at Redding, in their bereavement. The mother of Mrs. Jepson, the wife of the rector, the Rev. William H. Jepson, died at Philadelphia, and was buried on Easter even.

AN ORGAN of two manuals has been presented to Christ Church, Sharon (the Rev. James B. Nies, Ph.D., rector). It is in memory of Eleanor Wheeler McClurg, and the gift of her three sisters. It was dedicated and first used on Easter day. The essential changes in the chancel have been in the way of decided improvement. The cost of these was also met by the givers of the organ.

THE REV. WILLIAM G. ANDREWS, D.D., for twenty-five years rector of Christ Church, Guilford, has retired from active service, on account of impaired health. His resignation took effect at Easter. Dr. Andrews is held in high esteem in the parish and the community, and it is hoped that he will continue to make his home in their midst.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Good Work of the Junior Auxiliary—Debt Paid at Trinity Church, Wilmington.

A VERY pretty wedding was solemnized in St. John the Baptist's Church, Milton, Wednesday, April 25th, when the rector, the Rev. Charles A. Behringer, and Miss Avalilla King, daughter of Mr. and Mrs. Joseph A. King, were united in marriage by the Rev. William Higgins of Laurel. A reception followed at the home of the bride's mother, and a wedding tour was undertaken to Nyack, N. Y. Mr. Behringer was ordained deacon in February, 1905, and priest the same month in 1906. His work at Milton and Indian River has been aggressive, churches and friends inside and outside the diocese assisted him to buy a saddle-horse with which to traverse the deep sandy roads of lower Sussex county, and during August last year, he enabled the editor of the Milton local newspaper to take a vacation by taking his place at the compositor's desk, being an expert "typo" himself. Upon their return, the happy couple will reside in the Governor Hazzard homestead at North Milton.

THE JUNIOR AUXILIARY of the diocese of Delaware has sent by the hands of its president, Mrs. George C. Hall, a box to Dr. Driggs at Point Hope Alaska, valued at $300. Dr. Driggs is a former Delawarean.

AT THE annual meeting of the Board of Managers of the Day Nursery and Hospital for Babies, a diocesan institution located at 207 Washington St., Wilmington, Mrs. Caleb Churchman, the secretary, declined reëlection and resigned from the board on account of removal from her home at Claymont to Baltimore, Md. Mrs. Hall, wife of Archdeacon George C. Hall, rector of St. John's, Wilmington, was elected secretary to fill the vacancy. These institutions are in excellent condition under the superintendency of Mrs. Mary E. Wright, matron, and an active body of ladies and gentlemen as managers, with Bishop Coleman as president.

AT TRINITY CHURCH, Wilmington, success has attended the efforts of the rector (Rev. Frederick M. Kirkus) and people to lift the indebtedness of $16,000. Several thousands of dollars were lacking the full amount at the beginning of Holy Week. The Easter offering brought the amount in hand up to $15,700. By this time two-thirds of the communicants had contributed to this purpose, and the rector publicly spoke of his gratification at one gift of two dollars, coming from a good man on a small salary, with a large family to support, whose case was illustrative of many others who gave of their little to discharge the debt. The remaining $300 was contributed in sums of $100 each by three wealthy members of the church, that the zealous work of the rector might in no way be disappointed. The consecration of Trinity Church, built in 1889, will take place Tuesday, May 15th. It had been hoped to change the place of the diocesan Convention from Dover to Trinity Church, and make the convention and consecration of the church coincidental, but under the Constitution of the diocese a delay of thirty days would have been involved, which would have been highly inconvenient to all parties concerned.

THE LONG vacancy at Georgetown has

been terminated by the call of the Rev. George R. Savage to the rectorship. Mr. Savage had served the parish a short time as *locum tenens*.

ON EASTER DAY, an offering of $1,000 at St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), was added to the endowment fund, which now stands at $17,000. And at St. John's Church, the offering also exceeded $1,000. On this day also, Bishop Coleman blessed a silver chalice and paten at St. Barnabas' Church (vacant), Marshallton. These sacred vessels were the gift of the congregation.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Many Notes of Interest.

THE BISHOP of the district assisted the Bishop of Minnesota lately, and confirmed 122 persons, preaching seven times.

ST. JOHN'S, Moorhead, had an Easter offering of $425.35. There is a communicant list in this parish of less than 100. The greater part of this offering was towards the rectory fund. In the two years spent in this parish by the rector he has had the satisfaction of seeing over $1,000 old debts swept away.

Mrs. W. R. Tillotson, a communicant of this parish, gave a beautiful set of altar linen to the parish, the work all being done by herself.

THE WORK of the missionary at Graceville, Ortonville, Beardsley, and Brown's Valley is most encouraging, and we look for church buildings in these places in the near future.

MUCH NEEDED repairs have been made in the rectory of the parish at Sauk Centre.

EXTENSIVE repairs have been made in the church at Sauk Rapids. A new furnace has been placed in position, and electric lights have taken the place of lamps.

WE ARE sorry to report that the annual gift of $500 (from a lady in the East) has been withdrawn from the parish at Hibbing. The Bishop has given $200 from the Board of Missions, and the other $300 has been raised in the parish, so that the work can continue on its old basis.

ORTINVILLE has now a lot for a church building, and it is only a case of time before a mission chapel will be erected there.

THE BISHOP has appointed the Rev. A. Carswell to the work at Virginia and Eveleth.

THE REV. G. W. BARNES has resigned his charge as missionary at Alexandria and Glenwood, and he goes to Colorado.

THE INDIAN WORK at White Earth is progressing as never before.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Convocation Meeting—Junior B.S.A.

THE CENTENNIAL meeting of the Middle Convocation, which was held in Whitemarsh parish, St. Paul's Church, Trappe, Md. (the Rev. C. K. P. Cogswell, rector), on May 1st, 2nd, and 3d, was very interesting. While the Bishop was prevented from attendance through other engagements, the number of clergy present was eight, five being unable to come through infirmity or sickness. The first evening, the subject was "The Church and Her Worship." The second evening the subject was "The Christian Life." The last evening was a missionary meeting, with addresses on "Diocesan Missions," by the Rev. A. J. Vanderbogart of Salisbury, "Domestic Missions," by the Rev. W. G. McCready, D.D., of Easton, and "Foreign Missions," by the Rev. W. B. Stehl of Centreville. Dean Rich of the Cathedral presented the object work of the Church League of the Baptized. At the business meeting, the name of the present Dean, the Rev. Jas. A. Mitchell, was nominated to the Bishop for appointment. The Rev. W. G. McCready, D.D., was elected vice-president, and the Rev. W. B. Stehl, secretary-treasurer.

Invitations had been sent to the clergy and prominent laymen of the diocese that an effort would be made to form a Sunday School Institute on May 3d. The effort was successful, and an organization effected, with the Bishop as president *ex officio*, and one vice-president and one layman from each convocation. The Rev. Dr. McCready was elected secretary. These officers are to bring the matter to the attention of the Convention next month for necessary legislation.

IOWA.

T. N. MORRISON, D.D., Bishop.

Notes from the Diocese.

AT THE spring Convocation of the Waverly Deanery, held in Decorah, April 24th in Grace Church (the Rev. Wellington McVettie, rector), almost all the clergy of the Deanery were present. At Evening Prayer, on the first evening, the sermon was preached by the Rev. John S. Cole of Waverly, who took as his subject, "Prayer, the Expression of Man's Desire for God." Wednesday at 7:30 A. M., Dean Shutt was the celebrant at the Eucharist. A second celebration occurred at 10:30, with the Rev. John C. Sage of Dubuque as celebrant, who also conducted a Quiet Hour for the clergy. The afternoon session was devoted to a consideration of the Sunday School, the topics being, "How to Conduct a Sunday School," the Rev. C. H. Bohn; "The Normal Class," the Rev. W. P. James. Question Box conducted by the Rev. W. P. James of Marshalltown. In the evening a strong sermon was preached by the Rev. George W. Hinkle of Waterloo, on "Divine Providence and the San Francisco Disaster."

FROM parishes and missions throughout the diocese of Iowa come reports of a well-kept Lent and a joyous Easter. St. John's, Dubuque, had 300 Communions made—200 at the early celebration; and paid its floating debt. The Easter celebration is always preceded by a service of preparation on Maundy Thursday—this year more largely attended than ever.

AT ST. MARK'S CHURCH, Fort Dodge, a new credence table was blessed on Easter. It was given as a memorial of Mrs. S. T. Meservey, a life-long worker and faithful communicant.

A NEW heating plant, installed at St. Andrew's, Chariton, was provided for in the Easter offering, and $1,700 towards a new pipe organ. Among other gifts were a brass altar desk, given by the Sunday School; a mantel and grate for the sacristy, and an oak chest of drawers for altar linen, etc.

AMONG recent deaths in the diocese, Trinity, Iowa City, sustains a great loss in the passing away of Dr. Gilchrist, a "beloved physician," one of the members of the faculty of the State University, and for twenty years organist of the parish. St. John's, Dubuque, suffers the loss of Mr. Frank O. Udall, for many years connected with the parish and of late years its faithful and efficient treasurer.

AT ST. JOHN'S, Glenwood, a beautiful memorial altar was used for the first time on Easter day, the gift of the children of the late Wm. H. Anderson, who had been a large benefactor of the parish.

ST. STEPHEN'S, Newton, received memorial altar cross, desk, and vases, given by Miss Eliza Ainsworth in memory of her father and mother. New hangings for the altar and chancel were also gifts at this time.

IN NUMEROUS parishes throughout the diocese the Knights Templar were in attendance on Easter.

THE NEW St. Mark's Church, Des Moines, of which the Rev. T. W. Bowen is rector, was opened Sunday, May 6th, by Bishop Morrison.

THE REV. CHARLES J. SHUTT, rector of St. James', Independence, and Miss Edna Poor of the same parish, were united in marriage, May 1st. Bishop Morrison read the service and was celebrant at the nuptial Eucharist.

THE REV. ALLEN JUDD, late Archdeacon of Iowa, who has been priest in charge of St. John's Church, Clinton, for the past eighteen months, has been called to the rectorship, much to the joy of his congregation and his many friends throughout the diocese. Mr. Judd has done an excellent work the short time he has been in Clinton.

THE REV. ANGUS A. ROBERTSON has resigned St. Mark's mission, Maquoketa.

THE REV. BANCROFT WHIPPLE has resigned the charge at Creston.

THE MANY friends of the Rev. and Mrs. H. W. Starr are offering congratulations upon the arrival of a daughter.

A CALL has been issued for a meeting of representatives of the various chapters of the Brotherhood of St. Andrew in Iowa to perfect a diocesan organization at the time of the meeting of the diocesan Convention, May 16th.

THE ANNUAL Convention will convene in Grace Church, Cedar Rapids, May 15th and 16th. The Woman's Auxiliary will meet at the same time. The preacher at the opening service will be the Rev. John C. Sage, rector of St. John's, Dubuque. Other speakers will include the Rev. Charles Scadding, who gives his lecture on "The Church in America," the Rev. Frank Du Moulin of Chicago, and the Rev. and Mrs. Madely of Japan.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Gift to a Rector—Rev. Mr. Lenberg in Poor Health.

GRACE PARISH, Paducah (the Rev. D. C. Wright, rector), is busy in preparation for the diocesan Council, which is to meet there, May 15th. The well-deserved reputation of Paducah for hospitality will doubtless insure a large attendance at the Council, which promises to be one of the most encouraging and enjoyable meetings for years.

A pleasant incident of the Easter celebration in this parish, and one well worthy of imitation, was the placing among the offerings of an envelope containing $100, as an Easter gift from the congregation to the rector, and another with $25 for the organist.

THE REV. C. F. C. LENBERG, Church of the Epiphany, Louisville, has gone to Colorado in the confident expectation that a few months' residence in that climate will restore him to health and strength. Since last December, Mr. Lenberg has been disabled by illness, so that he could give but partial attention to the work in which he is so deeply interested, and which has prospered so wonderfully under his care. The Rev. Chas. A. Kienzle has relieved him during his illness, and will be in charge of the parish during his absence. It is the earnest prayer and fervent hope of his many friends that Mr. Lenberg may return in the fall, restored to vigorous health and strength.

Before leaving, he had the satisfaction of presenting to the Bishop a large class for Confirmation, and being present when, on Easter even (April 14th), at 10 o'clock A. M. Bishop Woodcock blessed the new altar and reredos which was placed in the church in memory of the late Mrs. Amelia Heimerdinger, for years a member of the parish. The structure is of oak, 11½ feet long and 16½ feet high, and is designed in the Gothic and Romanesque style of architecture. The altar is the gift of Henry C., Edward J.,

Walter G., and Magdalena A. Heimerdinger. A brass tablet bears the inscription:

TO THE GLORY OF GOD,
AND IN LOVING MEMORY OF
OUR MOTHER,
AMELIA HEIMERDINGER,
DEPATED THIS LIFE,
NOVEMBER 16TH, 1905.

✠

Lord, all pitying, Jesu blest,
Grant her Thine eternal rest.

At the same service a brass altar desk, oak credence, and a brass processional cross were blessed, memorial gifts to the parish. The altar desk is the gift of the Heimerdinger family, and bears this inscription:

IN MEMORIAM
AUGUST HERMAN HEIMERDINGER
DIED MARCH 24TH, 1885

✠

EDWARD BROOKE HEIMERDINGER
DIED MARCH 29TH, 1906.

The credence is the gift of Mr. Charles F. Minot, the superintendent of the Sunday School, and is inscribed:

IN MEMORIAM
JOHN S. MINOTT
ENTERED INTO ETERNAL REST
JAN. 14TH, 1898.

The processional cross was given by Mr. and Mrs. L. Simon, and bears the inscription:

TO THE GLORY OF GOD,
AND IN LOVING MEMORY OF
HARRY KELLAR,
BORN FEB. 4TH, 1875,
DIED MARCH 10TH, 1877,
and
LUNSFORD YANDELL,
BORN JUNE 21ST, 1877,
DIED JULY 18TH, 1883,
CHILDREN OF MR. AND MRS. L. SIMON.
Church of the Epiphany, 1905.

The altar linen, including a most beautiful set for festal use, was also blessed, the gift of Henry C. and Walter G. Heimerdinger. The sterling silver paten which was blessed, is the personal gift of Mr. Henry C. Heimerdinger.

The service of benediction was followed by a celebration of the Holy Communion, the Bishop of the diocese being celebrant, the Rev. Charles Kienzle, priest in charge, assisting.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Marriage of a Priest—Legacy to St. Stephen's—Engagement of a Priest—Meeting of the Church Union—Anniversary Celebration at St Margaret's, Brighton.

THE REV. MURRAY W. DEWART, rector of St. James' Church, Roxbury, was married on April 30th to Miss Submit T. Clarke, daughter of Mr. William C. Clarke, former mayor of Manchester, N. H. The ceremony took place at the home of the bride's uncle, Colonel Arthur Clarke, in that city. The officiating clergyman was the Rev. William H. Dewart, brother of the bridegroom, who is rector of Christ Church, Hyde Park.

ST. STEPHEN'S CHURCH, at the South End of Boston, which does a large spiritual and philanthropic work in its own neighborhood, has received a legacy of $1,000, left by Mrs. Ellen Garfield, who strangely enough was not a parishioner. Mrs. Garfield, who had resided near the church, was a nurse, and she had seen enough of the ministrations of the parish to appreciate the enormous amount of good that was constantly done. The money she left the parish was practically one-half of her property. In accepting the gift, the parish feels that Mrs. Garfield's act is a splendid tribute to what the Church stands for. Accordingly, it is proposed to keep the money as the nucleus of a fund to be known as the Ellen Garfield Fund, to be used for just such purposes as indicated by the testator—for the "downtrodden, poor, and needy," of the district.

THE ENGAGEMENT has been announced of the Rev. Sherrard Billings, associate rector of St. Paul's Church, Boston, and Miss Eleanor Stockton, second daughter of Mrs. Philip A. Stockton of 390 Beacon St., Boston. Before assuming his associate rectorship, last June, Mr. Billings was one of the masters of Groton School, practically since its beginning.

THE REV. F. W. FITTS, one of the staff of clergy at St. Stephen's, who has been very ill for a number of weeks, is shortly going abroad in the hope that the sea air and a change of scene may restore him to health.

THE ANNUAL meeting of the Massachusetts Church Union was held in the Sunday School chapel of the Church of the Advent on the afternoon of April 30th. The old officers were elected, viz.: President, the Rev. Dr. van Allen; Secretary, the Rev. Charles J. Ketchum; Treasurer, Mr. Charles G. Saunders. The new names added to the council were those of the Rev. Brian C. Roberts of Dorchester, and the Rev. Charles Mockridge of Roxbury. The annual report of the work of the year was read and proved to be very encouraging.

ST. MARGARET'S CHURCH at Brighton (the Rev. Augustus Prime, rector) has just been celebrating the 20th anniversary of its consecration. On the evening of May 3d there was solemn Evensong and procession, with a sermon by the Rev. Brian C. Roberts of St. Ann's, Dorchester. The following morning, the rector celebrated the Holy Communion, and on Sunday morning the sermon was preached by the Rev. George J. Walenta of the Church of the Advent, Boston. At the evening service the preacher was the Rev. Charles F. Sweet of Tokio, Japan. On the Tuesday following there was a social time in the parish house. The interior of the church has recently been tastefully redecorated, and a handsome sanctuary lamp, the gift of the Rev. W. George Read, has been installed.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Tenth Anniversary of the Bishop's Consecration.

ON THE feast of SS. Philip and James, being the tenth anniversary of Bishop Williams' consecration, the day was celebrated with appropriate commemorative services at the Cathedral in Marquette. Holy Communion at 9 A. M. Archdeacon John E. Curzon preached the anniversary sermon from the text, Ps. xlviii. 14. He spoke of the Bishop's devoted work for Christ in the Church in Northern Michigan, and made a strong and telling appeal for more steadfast loyalty to the Church and the Church's Faith among both clergy and laity. In the afternoon the clergy of the diocese met for an informal conference in the Bishop's study. A reception was given for the Bishop in the evening, at which several inspiring addresses were made. Among the speakers were Judge J. W. Stone, Rev. Messrs. J. E. Curzon, A. H. Lord, Wm. Poyseor, and Mr. D. H. Ball. On account of illness, the Hon. Peter White was unable to be present. His absence was a great disappointment to all, as Mr. White has been one of the Bishop's most loyal supporters.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

THE MARYLAND Junior Assembly of the Brotherhood of St. Andrew, consisting of 31 junior chapters, recently held a meeting at St. John's Church, Waverly. The tri-diocesan convention of the Brotherhood, which will be held in St. Peter's Church, Baltimore, on May 19th and 20th, and the arrangements for entertaining the out-of-town boys was discussed. Addresses were made by two juniors and one senior. Mr. Alan McDowell of St. James' School, Washington county, was unable to be present, but sent a paper, which was read by Mr. Neal Sibley. Mr. William E. L. C. Hall of Mt. Calvary junior chapter and Mr. Chas. J. B. Swindell of Ascension junior chapter were the other speakers. Addresses were made from the floor by Mr. H. C. Turnbull, Jr., one of the National Council members, and Mr. Joseph C. De Cray, formerly president of the Philadelphia Junior Assembly. Refreshments were served at the conclusion of the meeting by the young ladies of the church.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Convocation at New Ulm.

THE MINNEAPOLIS CONVOCATION (Rev. Stuart B. Purves, Dean) met in St. Peter's Church, New Ulm (Rev. Elmer N. Schmuck, minister in charge), on Wednesday and Thursday, May 2nd and 3d. The opening service consisted of Evening Prayer and sermon by the Rev. Irving P. Johnson of Gethsemane, Minneapolis, on "Why I am a Churchman!" Reports from the various missionaries showed their stations to be in a prosperous condition. Three stations are now vacant, namely, Redwood Falls, Hutchinson, and Lake Benton, but will soon be filled. The following programme was given during the day: Professor Nash's *The History of the Higher Criticism* was reviewed by the Rev. Geo. H. Thomas of All Saints', Minneapolis. Paper by Rev. R. S. Read of Marshall, "There Shall Be None Admitted to the Holy Communion, until such time as He be Confirmed or be Ready and Desirous to be Confirmed." "The Use of Religious Ceremonial in the Worship of the Church," was the subject of the paper prepared by the Rev. Robert Benedict of St. Andrew's, Minneapolis. At the missionary service in the evening, addresses were made respectively by the Rev. C. R. Birnbach of Henderson, Rev. C. H. Shutt of St. Peter's, St. Paul, and Rev. C. E. Haupt of St. Mark's, Minneapolis. The presence of the Bishop of the diocese throughout all the sessions, added much to the interest of the meetings. There was a good attendance of the clergy. The Rev. Arthur Chard of Trinity Church, Litchfield, was elected secretary.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Interesting Notes.

THE REV. EMILE HARPER, of the Cathedral staff, read a paper before the Clericus on Monday on "The Modern City—the Greatest Problem of the Church To-day."

THE TOTAL amount sent to Bishop Nichols from this diocese, on behalf of the earthquake sufferers in San Francisco, was $1,902.10.

A REMARKABLE anniversary in its connection with a well-known Church family in St. Louis, will be May 18th. At this time the Woman's Auxiliary will celebrate its twenty-fifth anniversary. Miss Mary Triplett, the secretary, began her work in this position at the founding of the organization, and, by a strange concurrence, Miss Triplett's father, the late John W. Triplett, occupied the same place in the diocesan convention that his daughter fills in the Woman's Auxiliary. For twenty-nine years, and until his death four years ago, he served as secretary to the convention. Mr. Triplett was proud of the two-fold relationship of himself and his daughter to the working forces of the Church, and in 1902 he was adding together the two terms of office, and found the combined period extended through fifty years. He had then held the secretaryship twenty-five years, and Miss Triplett twenty-one. The

total length of service of the two now amounts to fifty-four years.

STRENUOUS efforts are to be made at the forthcoming convention to secure at least one Archdeacon for the diocese.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, Bp. Coadj.

Dr. Clarke at Portsmouth.

ON MAY 2nd, the Rev. Rufus W. Clark, D.D., general secretary of the Fifth and Sixth Missionary Departments, paid an incidental, unofficial visit to the parish of Christ Portsmouth (the Rev. C. LeV. Brine, rector), and gave an interesting address to the active members of the Woman's Auxiliary. Dr. Clark was the rector of St. John's, Portsmouth, thirty-five years ago, and among those who were privileged to hear him and to meet him socially after the address, were one or two of his former parishioners. The night was, unfortunately, stormy, and great disappointment was expressed by many who, for this reason, were unable to be present.

The special point emphasized by Dr. Clark in his address was the fact of the indebtedness of the Church at large to the *missionary*, rather than the indebtedness of the missionary to the *Church*, whether we look backward to the missionaries sent by the S. P. G. to plant the Church in our own country, or contemplate the splendid work now being done by the missionaries whom we send forth, East and West, North and South, to do likewise in obedience to the divine behest. The information which month by month the missionary press affords of the unparalleled spread of our holy religion, far and near, was gathered up by the reverend secretary in an almost overwhelming mass of statistical proof of his assertions, and with the ease and fluency of one who might himself have been newly returned from every mission field to which he referred. He closed his address by earnestly appealing for possible missionary recruits among his hearers, or at least for the influence which they might exert in persuading others to give themselves to swell the noble army of the soldiers of the Cross.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Death of Mrs. Rodman—Meeting of the Daughters of the King.

THE WIFE of the Rev. Erskine M. Rodman, rector emeritus of Grace Church, Plainfield, and formerly Dean of the Convocation of New Brunswick, died on Sunday, April 29th, after a brief illness. Her funeral was held at Grace Church the following Tuesday, in the presence of a large gathering of the parishioners who had known and loved her. Dean Rodman, who is one of the most popular of the clergy of the diocese, has the sympathy and prayers of scores of his fellow-priests.

ON MAY 3d, the annual meeting of the New Jersey Local Assembly of the Daughters of the King was held in Christ Church, South Amboy (the Rev. H. M. P. Pearse, rector). The sermon was preached by the Rev. W. N. Baily of Asbury Park, and in the afternoon an hour of devotion was conducted by the Rev. C. C. Edmunds of Grace Church, Newark.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

THERE died at Omaha, on the 27th ult., Mr. Henry J. Windsor, son of the Rev. H. J. Windsor (once rector of the church in Catoctin, Md.), and of his wife, Susan H. Windsor (sometime lady principal of Brownell Hall, Omaha). Mr. Windsor was the brother-in-law of the Rev. Dr. Robert Doherty, rector of Christ Church, Yankton, S. D. He was a man widely known, highly esteemed and greatly beloved, because of his simple faith, honorable life, and goodness of heart.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

New Church for Langhorne—Items of Interest.

GROUND has been broken for the erection of a new chancel for St. Martin's Church, Radnor (Rev. George W. Lamb, M.D., rector). Plans have been prepared by Mr. T. P. Chandler, and the cost of the work will be about $6,000.

IN VIEW of the movement to build a new church in Langhorne, Buck's county, Pa., by members of the church living within a radius of a mile of the borough, application by petition was made to the Bishop and Standing Committee of the diocese of Pennsylvania for the removal of the site of St. James' mission from Eden to Langhorne. There being no objection on the part of the priests of the nearest parishes, the petition was granted. In response to a call, a meeting of the petitioners was held and thirty or more persons attended who had a sincere interest in the matter and a strong desire to promote to success the building of a substantial structure for the services of public worship. Reports showed that a fine lot had been tendered as a free-will offering valued at $2,000, the location having been approved by the Bishop Coadjutor, under whose care are all the mission stations in the diocese. In addition to the above gift, subscriptions exceeding $2,000 have been made toward the building fund, and it has been decided to build a substantial and Churchly edifice of stone, to cost not less than $6,000. From plans prepared, the church will have a seating capacity of over two hundred and will be finished in pine. The floor will be asbestolith, with wood under the pews, and will be lighted with electricity and heated by hot air. The building will be of stone, with slate roof and a stone and plaster tower surmounted by a cross. This mission is in charge of the Rev. Joseph Wood, priest in charge of St. Andrew's Church, Yardley, Pa.

EASTER DAY was the fifth anniversary of the rectorship of the Rev. Willam Reese Scott, rector of Christ Church, Media, and chaplain of the Philadelphia Local Assembly of the B. S. A. The parish is in a fine financial condition.

OVER $20,000 has been contributed by the Church people in the diocese of Pennsylvania for the San Francisco sufferers to be sent to the Bishops of California and Sacramento.

A MISSION will be held by the Rev. John R. Matthews, diocesan missioner, at the House of Prayer, Branchtown (the Rev. Azael Coates, rector), beginning on the Fifth Sunday after Easter and continuing through the Rogation days and Ascension day.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Progress in Missions.

A REMARKABLE instance of progress in missions has been afforded in a trio ministered to by the Rev. S. R. MacEwan in Johnsonburg, Kane, and Mt. Jewett. On the occasion of the Bishop's visitation lately, there were thirty-seven candidates confirmed.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

News from Jubilee—Improvements at Tiskilwa—Gift to St. Stephen's, Pittsfield.

THE SUMMER SESSION of the school at Jubilee will begin June 15th, continuing three months. It is designed especially for children of the larger cities who would have an outing in the woods combined with some wholesome instruction, and all under the watchful care of competent elders. Fifteen miles from any city, and eight miles from a railway station, Jubilee is free from the objectionable features of a city vacation.

THE RECTORY of St. Jude's Church, Tiskilwa, has been entirely renovated and greatly improved. A class of nineteen was confirmed recently in St. Jude's Church. Tiskilwa is a village of about 900 souls.

THE ENTRANCE to the cemetery at Jubilee, in which is the grave of Bishop Chase, has been beautified by the erection of a new gateway of brick and an iron gate, all planned and designed by the art department of the school.

A NEW COTTAGE, to be known as the Patterson Memorial, erected at a cost of about $4,000, was inspected by the trustees of Jubilee College and many visitors on May 2nd. The interior finishing of this cottage was done by pupils of the school, under the direction of the manual training teacher. There was an exhibit of furniture made in the school shop, and a noteworthy collection of drawings and sketches by art pupils.

THE CLOSING exercises of the several schools in the diocese will be held as follows: Jubilee, May 29th; St. Mary's Knoxville, June 5th and 6th; St. Alban's, Knoxville, June 7th.

A SET of eucharistic vestments, handsomely made by ladies of Christ Church, Woodlawn, Chicago, and by them presented to St. Stephen's Church, Pittsfield, is greatly appreciated by the parishioners of St. Stephen's.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Death of Rev. Jas. W. Colwell, and of Mr. Wm. N. Goodrich.

THE DIOCESE of Rhode Island has suffered twice within a week by the decease of notable and highly esteemed men. The Rev. James W. Colwell, rector of St. Thomas' Greenville, and St. Alban's, Centredale, after a long and tedious illness died at Mansfield, Mass., April 26. He had been unable for some time to attend to his regular parochial duties, which were cared for by the Rev. Samuel H. Webb. The last time he was in church, Easter day, he tried to read the Psalter, but was scarcely able to do so. He was at one time a Sunday School teacher in the Church of the Redeemer, afterwards rector of St. Stephen's, which parish he ministered to for over six years, from 1878 to 1884.

The parish of St. Stephen's paid a tribute to his memory and recorded its sorrow by passing unanimously resolutions of affection, to be inscribed upon the records.

MR. WM. N. GOODRICH, warden for sixteen years of the Church of the Ascension, Auburn, passed away suddenly at the residence of a comrade, a veteran of the Civil

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No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

War, Captain R. S. Sommers, in Franklin, Mass., on Friday, April 27th, while on his way to visit his brother, the Rev. James B. Goodrich of Milton, Mass. He was a veteran of the Civil War, having served with the 25th Connecticut regiment. He was of a very genial disposition, a man who made many friends and was a thorough and loyal Churchman. The funeral service was held in the Church of the Ascension, of which the Rev. T. D. Martin, Jr., is rector. The service was in charge of the Rev. George McClellan Fiske of St. Stephen's, who was assisted by the Rev. T. D. Martin, Jr., Rev. Geo. H. Webb, and the Rev. H. C. Dana, formerly rector of the Church of the Ascension. The burial services at the grave in North End burial grounds were conducted by the Rt. Rev. W. N. McVickar, Bishop of Rhode Island. The deceased was born in Hartford, September 16, 1833.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Special Services.

ON THE night of Low Sunday, a special service for the Apollo Commandery, No. 15, Knights Templar of Troy, N. Y., was held in St. Michael's Church, Charleston, under the auspices of the South Carolina Commandery, No. 1, Knights Templar. The Knights were in full uniform, and the service was a grand and inspiring one. The Rev. John Kershaw, D.D., rector of the church, conducted the service, and preached from the text: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." The offering, which was for the relief of the San Francisco sufferers, amounted to $117.33.

ON THE morning of Low Sunday, Company C., Governor's Guards, attended service at the Church of the Good Shepherd, Columbia, where their annual sermon was preached by their chaplain, the Rev. W. P. Witsell, rector of the church.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Gift to Christ Church, Yankton.

ON EASTER DAY a beautiful processional cross was placed in Christ Church, Yankton, in loving memory of Gerald Clarkson Doherty, late chorister and crucifer. At the same time a large lectern Bible was offered by the Guild of St. Agnes.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

Debt Paid at Mt. Vernon.

ON SUNDAY MORNING, May 6th, the mortgage which has been for twenty-five years a source of distress to the members of Trinity Church, Mt. Vernon, was formally burned in the presence of the congregation. A thank-offering was taken, the object being the creation of a fund for repairing the church. The mortgage was for $500, and in the twenty-six years that it has run, the mission has paid $850 in interest. One of the pleasing things about the service on Sunday was the offering of $10 by the Odd Fellows' Lodge of Mt. Vernon, in appreciation of the sermon which the Rev. W. M. Purce preached for them on April 29th.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Sunday School Institute Organized.

THE SUPERINTENDENTS and teachers of the various parishes of Nashville met on April 30th at 8 P. M., in Christ Church parlors, for the purpose of organizing a Sunday School Institute. The Rev. Dr. Logan, rector of St. Ann's Church, presided. Dr. Logan explained the object of the meeting, and after the expression of opinion by many present, the following were elected officers: E. M. Fisher, President; C. S. Martin, First Vice-President; C. B. Cartner, Second Vice-President; Rev. C. D. Campbell, Secretary; and Rev. Donald Miller, Treasurer. A committee was appointed to form a constitution and by-laws, and the following were named as members of the committee: Rev. Dr. Reese, Rev. R. Nunn, and Rev. A. W. Stanley. The next meeting will be held in Christ Church parlors, on May 14th at 8 P. M.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Annual Meeting of the Churchman's League—Annual Meeting of W.A.

THE ANNUAL meeting of the Churchman's League took place in St. John's parish hall on Monday evening, April 30th. There was a large attendance of members, who now number 487. The annual reports of the executive committee and the treasurer were presented, showing in detail the work of the past year. The delegates to the national conference of Church Clubs, Mr. William H. Singleton and Dr. Wm. C. Rives, also made their report. The annual election of officers resulted as follows: President, Wm. H. Singleton; Vice-President, Edward F. Looker; Secretary, James H. Taylor; Treasurer, Harry Lee Rust. Executive Committee: the above named officers, and Rev. R. H. McKim, D.D., Rev. George C. Carter, Rev. W. M. Morgan-Jones, and Mr. John L. Johns. The invited speaker of the evening was the Rev. Harrington Littell of the district of Hankow, China. His subject was "The Political, Social, and Religious Outlook in China," and it was discussed in a manner that elicited the most enthusiastic applause from the audience.

ON TUESDAY, May 1st, the closing service and annual meeting of the Woman's Auxiliary of the diocese was held in the Church of the Epiphany. The Holy Communion was celebrated by the Rev. Dr. McKim, and the Rev. Harrington Littell was again the speaker, giving a most interesting account of what the life of women is in China. At the conclusion of the service, the members of the Auxiliary adjourned to the parish building, where the annual re-

REPAIRING BRAIN.

A CERTAIN WAY BY FOOD.

Every minister, lawyer, journalist, physician, author, or business man is forced under pressure of modern conditions to the active and sometimes over-active use of the brain.

Analysis of the excreta thrown out by the pores shows that brain work breaks down the phosphate of potash, separating it from its heavier companion, albumen, and plain common sense teaches that this elemental principle must be introduced into the body anew each day, if we would replace the loss and rebuild the brain tissue.

We know that the phosphate of potash, as presented in certain field grains, has an affinity for albumen and that is the only way gray matter in the brain can be built. It will not answer to take the crude phosphate of potash of the drug shop, for nature rejects it. The elemental mineral must be presented through food directly from Nature's laboratory.

These facts have beeen made use of in the manufacture of Grape-Nuts, and any brain worker can prove the value of the proper selection of food by making free use of Grape-Nuts for ten days or two weeks. Sold by grocers everywhere (and in immense quantities). Manufactured by the Postum Co., Battle Creek, Mich.

DISFIGURED FOR LIFE

Is the Despairing Cry of Thousands Afflicted with Unsightly Skin Humors.

Do you realize what this disfiguration means to sensitive people? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers when doctors fail, standard remedies fail, and nostrums prove worse than useless? Blood and skin humors are most obstinate to cure or even relieve. It is an easy matter to claim to cure them, but quite another to do so. The Cuticura Remedies (consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to purify the blood) have earned the right to be called Skin Cures, because for years they have met with most remarkable success.

PASSENGERS east from Chicago to Fort Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City, Boston, and all points East, will consult their interests and find advantage in selecting the Nickel Plate Road East from Chicago. Three through trains are run daily, with through day coaches to New York City, and modern Pullman sleeping cars to destination. Rates always the lowest, and no excess fares are charged on any train, for any part of the journey. Modern Dining Car Service, with Individual Club Meals, ranging in price from 35 cents to One Dollar; also meals *a la carte*. Ask for tickets via the Nickel Plate Road. Chicago Depot, La Salle and Van Buren Streets, the only station in Chicago on the Elevated Loop. Chicago City Ticket Office, 111 Adams Street. Detailed information may be secured by addressing JOHN Y. CALLAHAN, General Agent, 113 Adams Street, Room 298, Chicago.

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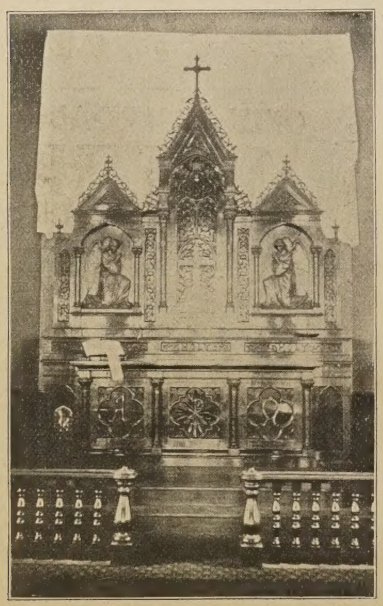
ports of the secretaries and treasurers were read. These showed that the aggregate value of missionary boxes and gifts to various parts of the field during the past season has been $5,700. The meeting had the pleasure of listening to an address from Miss Hayashi, a Japanese lady and Churchwoman deeply interested and active in work for her people. The election of officers resulted in the unanimous reëlection of those who have already faithfully served: President, Miss Wilkes; Vice-Presidents, Mrs. Satterlee, Miss Gillis, Mrs. Murray Addison, Miss Riley; Treasurer, Mrs. Alfred Williams; Corresponding Secretary, Miss Lily MacLeod; Recording Secretary, Miss Bradford.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Good Work at St. James, Albion—Interesting Notes—New Windows at St. Paul's, Muskegon.

ST. JAMES' CHURCH, Albion, closed the year with every indication of renewed prosperity. During the past year a very beautiful brass altar cross has been presented to the church by Mrs. Mary C. Spencer of Lansing, in memory of her brother, John Wilson.



ALTAR AND REREDOS, ST. JAMES', ALBION.

A vested choir of twenty boys and adults has been organized under the faithful training of Mrs. A. E. Chace and has become very proficient, new vestments have been procured for all the choir, which were used on Easter Day for the first time. The offering on Easter morning was more than double that of last year. A Sunday School with an enrollment of 45 and an average attendance of 33, in five classes, was organized in February, as an outgrowth of the choir. Three of the choir boys have been baptized and five have been confirmed. The reredos has been re-decorated and the whole church thoroughly cleaned.

Choral Evensong was rendered on Tuesday evening, April 17th, at which time so many more applied for admission than the church could accommodate that it was necessary to repeat the service the following week. The proceeds of these services are to be used to take the choir boys on a camping expedition this summer.

On April 29th (the Second Sunday after Easter), Bishop McCormick made his first visit to this parish. On Saturday evening the rector gave the people an opportunity to meet the Bishop by tendering an informal reception in his honor. On Sunday morning the Holy Communion was celebrated and a class of 19 was presented for Confirmation, and at the same service a pair of very beautifull brass candlesticks, given by Mrs. Emma D. Thayer, were consecrated.

THE MEMBERS of Malta Commandery, Knights Templar, chartered a special train on Easter day and made a pilgrimage from Benton Harbor to South Haven, where they attended service in Epiphany Church. Some 350 people were present at this service and the vested choir of 25 voices was accompanied by organ, violin and 'cello. Including $25 for missionary work, the amount of the offerings for the day was over $140.

ON MONDAY evening after Easter, three persons were confirmed in St. Mark's Church, Paw Paw, once a dead parish, but now a mission very much alive. The people were greatly heartened by the Bishop's words of advice and encouragement. The Churchwomen of Paw Paw very thoughtfully planned a "guild supper," so that the Bishop and missionary might spend a social hour with the people before service.

A LARGE and beautiful window filling the glass space of the entire south transept was unveiled in St. Paul's Church, Muskegon, Sunday, May 6th. This was made by Heaton, Butler & Bayne of England, and is a memorial gift by Mr. and Mrs. Thomas Henry. Two panels depict a view of the Good Samaritan, and in the other two panels the subject is Christ healing the sick. Both windows are from original designs, and this is by far the finest specimen of stained-glass work in the diocese and one of the best in all Michigan.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Meeting of the Archdeaconry.

AT THE annual meeting of the Archdeaconry of Buffalo, held in Christ chapel of Trinity Church, Buffalo, on Tuesday, April 24th, Bishop Walker in the chair, the report

ONE IN THREE

EVERY THIRD PERSON POISONED BY COFFEE.

It is difficult to make people believe that coffee is an absolute poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A New York hotel man says: "Each time after drinking coffee I became restless, nervous, and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse.

"A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum Food Coffee. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was ruining me?

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs, and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change.

"She said her brother had also received great benefits from leaving off coffee and taking on Postum Food Coffee."

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